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A CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESES

OF

DUBLIN AND GLANDALAGH,

AT THE

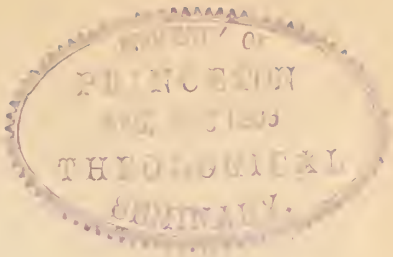
VISITATION IN JULY MDCCCXL.

BY

RICHARD WHATELY, D.D.

ARCHBISHOP OF DUBLIN.

MDCCCXL.



A CHARGE,

&c. &c.

On every one of the several occasions on which I have addressed you, my Reverend Brethren, since the existing connexion between us first began, I have always been led to survey attentively the past, and the future, and to reflect with the most intense interest on both: comparing the present state of things, (as far as our great work is concerned) with what has existed before, and with what may be looked for hereafter; and considering whether any, and what, advancement has been made, hitherto, and in what way a further advancement may be best promoted.

And I trust that you will not fail to recommend, from time to time, similar reflexions, to the persons committed to your care: impressing on them, not only by exhortation, but also by your own example, that we must never think of standing still in our christian course, nor be satisfied without a continual progress,—and, I may add, a continually accelerated progress—throughout the whole of this our brief state of trial. You should set before them both the precept and the example, of not only watchfully detecting and remedying whatever is faulty, and supplying whatever is deficient, but also of making still better whatever is good,—of seeking continual progress and improvement,—of regarding each step that is made in advance, as an encouragement to fresh and fresh exertion,—and, in short, of unceasing efforts to "grow" (as the Apostle expresses it) "in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

I am the more anxious to remind you of this, my Reverend Brethren, and to urge you to impress it on your People, for this reason among others; that it is so natural and common

a mistake (a mistake it certainly is) to regard all exhortations to improvement as implying something of dissatisfaction and censure;—as conveying (according to the familiar phrase) a bad compliment to the persons so addressed. But there is no just ground for this notion. On the contrary, not only is it impossible we should ever attain, in this life, such a state as to need no improvement, but every step made in real improvement tends to make our efforts after a still further advance both easier and more efficient. New aspirations,—fresh hopes—additional exertions,—are the natural result.

We know this to be the case in respect of worldly objects. That men's *desire* of wealth, of glory, of power, increase by gratification, is proverbial. And as to the *acquisition* of the objects of these desires, the remark cited by Lord Bacon of some person who had amassed a vast estate, "that he had with great difficulty attained to a little wealth, and with ease, to great wealth,"—this holds good by analogy, with many and various pursuits. In one most important point however the analogy

of worldly pursuits does not hold good in respect of the one I am now speaking of. Of wealth—of power—of worldly glory—men may have, (as far as their real welfare is concerned) enough, and too much. They need continually to be warned against inordinate desire of such objects, and to be reminded that even a successful pursuit of them is far from insuring an increase of happiness. But on the other hand, men need no less to be reminded that in "laying up for themselves treasure in heaven," they are to set no bounds to their desires;—that "those who by patient continuance in well-doing seek for glory, honour, and immortality" in a better world, should be insatiable in their ambition.

The maxims which are so often wise as applied to worldly affairs,—to be easily content when matters go on smoothly,—to "let well alone,"—to reflect with satisfaction how much worse things might have been, instead of restlessly craving after perfection,—all these are very opposite to true wisdom in him who is seeking, and bringing others "to seek, the

kingdom of God and his righteousness." And yet though all would acknowledge this when distinctly stated, the statement of it is not to be cast aside as a vapid and useless truism.—For, the approbation felt (and justly felt) for moderation of desires,—for contented acceptance of what is tolerable,—for cheerful and quiet endurance of imperfection, — is continually tending, though imperceptibly, and without our consciousness, to influence, more or less, our habitual sentiments and conduct in respect of the things pertaining to another world,—the privileges, and duties, and hopes, of the Christian. The more narrowly you examine both your own hearts, and the People committed to you, and the christian World in general, the more you will be convinced of the importance, and the difficulty of keeping this truism,—if it be such,—before your own mind and that of your hearers. And you will even find the truism sometimes regarded by them as a paradox.

"What, is the Christian then" (you will perhaps find some of them object) "to be always

grieving,—always dissatisfied?" No, you may reply; not necessarily *dis*satisfied, but always *un*satisfied: for these are very different things. He indeed who is living in sin, or religious ignorance, or who is not "growing in grace and Christian knowledge," or who is falling back, has reason enough for grief and dissatisfaction; and all the more, if he actually feel nothing of the kind, but is cheerfully contented with such a state of mind. But he who is truly advancing, will rejoice, though with anxious and trembling joy, and will be at once both cheered, and incited to fresh advances, by every step that his Master shall have strengthened him to make. "Brethren, I count not myself" (says the Apostle Paul) "to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." And again, you will refer the inquirer to the same Apostle at one time telling us to "work out our salvation with fear and trembling," and at another, expressing himself, "*confident* of this very thing, that He

who had *begun* a good work in the disciples, would perform the same, unto the day of the Lord Jesus Christ."

It is needful for us therefore to be especially on our guard against being misunderstood as to this point; against being understood, I mean, as conveying censure, rebuke, or discouragement, when we are cautioning men not to sit down satisfied, but to "abound" (as the Apostle expresses it) "more and more," and to regard every step of improvement they may have made as only an incitement to cheerful and persevering efforts after still further improvement.

And I will here remark, that I wish *you*, my Reverend Brethren, thus to understand what I have said, and may hereafter say, from time to time, on such occasions as the present. I mean that you must not, on the one hand, construe as blame, as complaint, as disapprobation, any suggestions for improvement that may be offered, or any, the most earnest, call for increased exertions in your heavenly office; nor,

again, on the other hand, must you interpret any commendation, any expressions of satisfaction,—as implying that enough has been done; or even that a continuance of all things in the same condition, year after year, without any effort towards advancement, will necessarily merit the same approbation. The promise given by a favourable spring, is not fulfilled, if the summer exhibit no advance beyond the spring, or the autumn beyond the summer.

When I say that you must be careful not to dishearten those you wish to encourage, by their construing as a censure, your exhortations to further advancement, of course I do not mean that we should, through false tenderness, shrink from reproving what may really call for reproof. Alarm, and remorse, and shame, will, in some cases, be the very feelings which it will be the truest kindness in us to excite.

But in many cases, again, these very feelings may best and most effectually be excited *indirectly*, rather than by direct *reproof*. You will not unfrequently meet with some individual in

whom there is much that is really deserving of censure, but who would be indignant at that censure and unconscious of its justness. And of such a man, some spiritual guides are apt too hastily to despair, because they cannot at once produce in him that conviction of sin, which, according to their system, is always to be the first point aimed at. But he would be an unskilful physician who should make it a rule always to administer the same remedies in the same order, without any regard to the constitutions of his patients: and he would be a bad general who should invariably assault every fortress on the same side. A man of the description I have been speaking of may sometimes not be incapable of being stimulated to efforts after spiritual improvement. He may be brought to contemplate more earnestly than he had done, the example of Him, our great Master, who is "gone to prepare a place for us;" and to fix his thoughts more intently on that place. Now "every one" (says the beloved Disciple) "that hath this hope in him, purifieth himself, even as He is pure." And if a man is *thus* brought really and practically

to "have this hope in him,"—that is, to "set his *affections* on things above, and to regard this life as a period of preparation for a far higher and better state of existence, this will elevate his whole character,—will refine his judgment, and clear his views: and he will *then* come to regard with shame and dismay many things which before were overlooked, or regarded with indifference; and while absolutely improved, and improving, in his Christian character, he will, by referring to a higher standard, be less satisfied with himself than before; and the more he has attained, will be the less disposed to sit down contented with his attainments.

Whatever may be argued in behalf of any theoretical system, it will often be found in practice, that a conviction of sin will rather follow, than precede, efforts after increased holiness.

Some persons, again, you may meet with, who are ready enough to acknowledge the necessity, and to cherish the expectation, of a

continued Christian progress, but who consider that God's people have only to wait for, and to rejoice in, this progress, (even as we wait for the ripening of the fruit of a tree, by the nourishment drawn from the ground, and by the sun-beams from heaven,) without any call for vigilance and exertion on man's part.

If you meet with any one who has been misled into such notions by erroneous or by injudicious teachers, having paid *more* heed to *them* than to the Oracles of divine instruction, him, by a reference to those Oracles, you may hope to rescue from his delusion. From these you may explain to him that though, in a certain sense, *we* can do nothing towards our own salvation,—taking "we" as man *independent* of divine grace, yet "we" as endued with that grace,—that is, as God's People, (for "as many as are led by the Spirit of God, they are the sons of God") are exhorted to *give diligence* to make our calling and election sure," and to "work out our own salvation, with fear and trembling," on the very ground that "it is God that worketh in us." Citations to the

same effect I need not multiply before an audience to whom they must be so familiar.—Scripture, in its general tone, quite as much as in detached passages, will abundantly supply the requisite admonitions in such a case, to those who will listen to Scripture. But if there are any who shut their eyes to the plain, unsophisticated general sense of the Scriptures, and deliberately adopt some human system, of high pretensions, which they garble Scripture to support,—for them I can really suggest nothing. Any stronger arguments against their error,—or even stronger denunciations of it,—than meet the eye of every plain man who reads his Bible with a candid mind, I am at a loss even to conceive.

When I speak of unceasing progress,—of continual improvement in all that pertains to the Christian life,—as what we ought to aim at, both in ourselves, and in those with whom we have influence, it may perhaps be proper to add, though I trust it is, to most of you, nearly superfluous,—that this does not imply any attempt "to be wise above that which is written,"

—any expectation of a new and additional revelation, or of the discovery of new doctrines, —any pretensions to inspiration,—or hopes of a fresh out-pouring of that, or of any other miraculous gifts. It seemed needful to make this remark, because such hopes have been cherished,—such pretensions put forth, (as you must be well aware)—from time to time, in various ages of the Church, and not least in the present.

I have coupled together these two things,—miraculous gifts, and a new revelation, because I conceive them to be in reality inseparable.—Miracles are the only sufficient credentials on which any one can reasonably demand assent to doctrines not clearly revealed *(to the understanding of his hearers)* in Scripture. The promulgation of new articles of faith, or of articles which though not avowedly new, are yet not obviously contained in Scripture, is most presumptuous, unless so authenticated. And again, pretensions to miraculous powers such as those of Moses and the Prophets,—of Christ and the Apostles, seem to imply some

such object to be furthered by them. At any rate, those who shall have thus established their claim to be considered as messengers from Heaven, *may* evidently demand assent to whatever they may, in that character, promulgate. If any persons therefore pretend to such a mark of a divine commission as the gift of tongues, or any such power, no one who admits their pretensions can consistently withhold assent from any thing they may declare themselves commissioned to teach.

And, again, if any persons claim for any traditions of the Church an authority either paramount to Scripture, or equal to Scripture, or concurrent with it,—or, which comes to the very same thing, *decisive as to the interpretation of Scripture*,—taking on themselves to decide what *is* "the Church," and *what* tradition is to be thus received,—these persons are plainly called on to establish by miraculous evidence the claims they advance. And if they make their appeal *not to miracles wrought

* See Prof. Powell's "Tradition Unveiled," Sup. to 2nd Edit.

by themselves, but to those which originally formed the evidence of the Gospel, they are bound to shew by some decisive proof, that that evidence can fairly be brought to bear upon and authenticate their pretension ;—that they are, by Christ's decree, the rightful depositories of the power they claim.

But to such as reject and protest against all such groundless claims, an interminable field is still open for the application of all the faculties, intellectual and moral, with which God has endowed us, for the fuller understanding and development of the truths revealed in his written Word. To learn and to teach what is there to be found ;—to develop more and more fully to your own minds and to those of your hearers, what the Evangelists and Apostles have conveyed to us, will be enough and more than enough, to occupy even a longer life than any of us can expect.

The Mosaic Dispensation was the dawn of "the dayspring from on high," not yet arrived,—of a Sun only about to rise. It was a

Revelation in itself imperfect. The Sun of the Gospel arose; "the true Light, which lighteth every one that cometh into the world" appeared: but it was partially hidden, and is so, still, by a veil of clouds;—by prejudices of various kinds,—by the passions and infirmities and ignorance of mankind. We may advance, and we may lead others to advance, indefinitely, in the full development of Gospel-truth,—of the real character and meaning and design of Christ's religion; not by seeking to *superadd* something to the Gospel-revelation; but by a more correct and fuller comprehension of it;—not by increasing, absolutely, the light of the noonday-sun, but by clearing away the mists which obscure our view of it. Christianity itself cannot be improved; but men's views, and estimate, and comprehension of Christianity may be indefinitely improved.

Vigilant discretion however is no less needful than zeal and perseverance, if we would really advance in the Christian course. The most active and patient traveller, if he be not also watchfully careful to keep in the right

road, may, after having once diverged from it into some other track, be expending his energies in going further and further astray, while he fancies himself making progress in his journey.

In various ways is the Christian, and not least, the Christian Minister, liable to this kind of self-deception. I am not now, you will observe, adverting chiefly to the danger of mistaking what is absolutely false, for true, or wrong for right; but rather to that of mistaking the real character of some description of truth or of valuable knowledge, We have to guard against mistake for instance, as to what is or is not a part of the Christian-*Revelation*;—a truth *belonging to* the Gospel, and resting, properly, on divine authority. While advancing in the attainment of what may be in itself very valuable and important knowledge, we may be in fact going further and further in error, if we confound together the inspired and the uninspired,—the sacred text, with the human comment.

There are persons (such as I have above alluded to) who in their zeal—in itself laudable—to advance towards a full comprehension of the Gospel-revelation, have conceived that they are to seek for this by diligent research into the tenets and practices of what is called the Primitive Church; i. e. the christian world during the first three or first four Ages; and some have even gone so far as to represent the revelation of the Christian-scheme contained in the New Testament as a mere imperfect and uncompleted outline, which was to be filled up by the Church in the succeeding three centuries;—as a mere beginning of that which the early Fathers were empowered and commissioned to finish: though on what grounds any kind of authority is claimed for the Church *then*, which does not equally belong to it at this day, or at any intermediate period, no one, as far as I know, has even attempted to make out.

Now, to learn what has been said and done by eminent men in every Age of the church, is, of course interesting and valuable to a theolo-

gical student. And a man of modesty and candour will not fail to pay great attention to their opinions, in whatever period they may have lived. He will also inquire with peculiar interest into the belief and the practices of those who had been instructed by the immediate disciples and other contemporaries of the Apostles themselves. But the mistake is, to assume, on the ground of presumptuous conjecture (for of proof, there is not even a shadow) that these men were infallible interpreters of the Apostles, and had received from them by tradition something not contained, or not plainly set forth, in their writings, but which yet were designed by those very Apostles as a necessary portion of Christianity.

Not only are all these assumptions utterly groundless and unwarrantable, but, on the contrary, even if there is any thing which we can be morally certain *was* practised in the time of the Apostles, and with their sanction (as is the case for instance with the Agapæ or Lovefeasts) we must yet consider it as not designed by them to be of universal and perpetual obliga-

tion, where they have not distinctly laid it down as such in their writings. By omitting, in any case, thus to record certain of their practices or directions, they have given us as clear an indication as we could have looked for, of their design to leave these to the free choice and decision of each Church in each Age and country. And there seems every reason to think that it was on purpose to avoid misapprehensions of this kind that they did leave unrecorded so much of what we cannot but be sure they must have practised, and said, and established, in the Churches under their own immediate care.*

And it should be remembered that what some persons consider as the *safe* side in respect of such points,—as the extreme of scrupulous and cautious veneration—is in truth the reverse. A wise and right-minded reverence for divine authority will render us doubly scrupulous of reckoning any thing as a divine precept or

* I have treated more fully on this subject in an Essay (VI. of the First Series, and also published separate) on the omission of Creeds, Liturgies, and Catechisms in Scripture.

institution, without sufficient warrant. Yet, at the first glance, a readiness to bestow religious veneration, with or without good grounds (which is the very characteristic of superstition) is apt to be mistaken for a sign of pre-eminent piety. Besides those who hold the "double doctrine"—the "disciplina arcani"—and concerning whom therefore it would be rash to pronounce whether any particular tenet taught by them, is one which they inwardly believe, or is one of the exoteric instructions deemed expedient for the multitude,—besides these persons, there are, no doubt, men of sincere though mistaken piety, who, as has been just intimated, consider it as the safe side in all doubtful cases, to adhere with unhesitating confidence to every thing that *may possibly* have been introduced or practised by the Apostles;—to make every thing an article of Christian faith that could have been implied in any thing they may have taught. But such persons would perceive on more careful and sober reflection, that a rightly-scrupulous piety consists, as has been said, in drawing the line as distinctly as we are able, between what is,

and what is not *designed* by our divine Instructors as a portion of their authoritative precepts and directions. It is by this careful anxiety to *comply with their intention with respect to us*, that we are to manifest a true veneration for them.

Any thing that does not fall within this rule, we may believe, but not as a part of the Christian *revelation;*—we may practise, but not as a portion of the *divine institutions essential to a Christian Church*, and binding on all men in all Ages: not, in short, as something placed beyond the bounds of that "binding and loosing" power which belongs to *every* Church, in reference to things neither enjoined in Scripture nor at variance with it. Otherwise, even though what we believe should be, really, and in itself, true, and though what we practise, should chance to be in fact what the Apostles did practise, we should be not honoring, but dishonoring God, by taking upon ourselves to give the sanction of his authority to that from which He has thought fit to withhold that sanction. When the Apostle Paul gave his

advice on matters respecting which he "had no commandment from the Lord," he of course thought that what he was recommending was good; but so far was he from presuming to put it forth as a divine command, that he expressly notified the contrary. Let us not think to manifest our pious humility by reversing the Apostle's procedure!

I have thought it needful, in these times especially, to insert this caution against such mistaken efforts after advancement in christian knowledge and practice; against the delusions of those who, while they exult in their imagined progress in the christian course, are, in reality straying into other paths, and following a bewildering meteor.

There is one other caution, so needful to be habitually inculcated, in every age, and on men of all classes, that I may be allowed here to remind you of it. I mean, that men should be warned, not of the *inutility* only, but of the *danger*, of every advancement in religious knowledge—of every religious sentiment,—re-

flexion,—or emotion,—that is not accompanied by an effort after a corresponding improvement in practical habits.

One of the soundest, and most important, and most extensively applicable remarks ever made by Bishop Butler (and that is saying not a little) goes to this point. I will cite the passage, because though probably familiar to most of you, I have always found those who are the best-acquainted with it, to value it the most highly, and to be more and more impressed, each time it is recalled to their minds, with the variety of applications that may be made of it, and with the importance of assiduously inculating it on every one whom they have to instruct.

"Going over," says he, "the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form a habit of it in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible, i. e. form

an habit of insensibility to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated, grow weaker; thoughts by often passing through the mind, are felt less sensibly. Being accustomed to danger, begets intrepidity, i. e. lessens fear; to distress, lessens the passion of pity; to instances of other's mortality, the sensible apprehension of our own. And from these two observations together; that practical habits are formed and strengthened by repeated acts, and that passive impressions grow weaker by being repeated upon us; it must follow that active habits may be gradually forming and strengthening, by a course of acting upon such and such motives and excitements, while these motives and excitements themselves are by proportionable degrees growing less sensible; i. e. are continually less and less sensibly felt, even as the active habits strengthen. And experience confirms this: for active principles, at the very same time that they are less lively in perception than they were, are found to be somehow wrought more thoroughly into the temper and character, and become more effec-

tual in influencing our practice. The three things just mentioned may afford instances of it. Perception of danger is a natural excitement of passive fear, and active caution; and by being inured to danger, habits of the latter are gradually wrought, at the same time, that the former gradually lessens. Perception of distress in others is a natural excitement, passively to pity, and actively to relieve it: but let a man set himself to attend to, inquire out, and relieve distressed persons, and he cannot but grow less and less sensibly affected with the various miseries of life with which he must become acquainted; when yet at the same time, benevolence, considered not as a passion, but as a practical principle of action, will strengthen: and whilst he passively compassionates the distressed less, he will acquire a greater aptitude actively to assist and befriend them. So also at the same time that the daily instances of men's dying around us, gives us daily a less sensible passive feeling or apprehension of our own mortality, such instances greatly contribute to the strengthening a practical regard to it in serious men; i. e. to forming a habit

of acting with a constant view to it. And this seems again further to shew, that, passive impressions made upon our minds by admonition, experience, example, though they may have a remote efficacy, and a very great one, towards forming active habits, yet can have this efficacy no otherwise than by inducing us to such a course of *action:* and that it is not being *affected* so and so, but *acting*, which forms those habits: only it must always be remembered, that real endeavours to enforce good impressions upon ourselves are a species of virtuous action."*

That moral habits can only be acquired by practical efforts, was long since remarked by Aristotle;† who ridicules those that attended philosophical discourses with an expectation of improvement, while they contented themselves with listening, understanding, and approving; comparing them to a patient who should hope to regain health by listening to his physician's directions, without following them. But he

* "Analogy," Part I. Chap. 5.

† Eth. Nic. B. ii.

omitted to add, as Bishop Butler has done, that such a procedure is much *worse* than useless; being positively dangerous.

I need hardly remark, that what the Author says of Virtue, is at least equally applicable to Religion; and that consequently, no one is so incurably and hopelessly hardened in practical irreligion as one who has the most perfect *familiarity* with religious subjects and religious feelings, without having cultivated corresponding active principles. It is he that is, emphatically, "the barren fig-tree," which has "no fruit on it, but leaves only:" not, a tree standing torpid, and destitute of all vegetation, during the winter's frost or summer's drought, and capable of being called into life and productiveness, by rain and sunshine; but, a tree in full vigour of life and growth, whose sap is all *diverted* from the formation of fruit, and is expended in flourishing boughs that bear only barren leaves.

To the neglect of the principle set forth by Bishop Butler—the neglect, I mean, of ear-

nestly, perpetually, and vigilantly applying it,—I am disposed to attribute, in a great degree, many of those lamentable failures—which we have all heard of occasionally, and which several of us have witnessed,—in persons on whom, as children, or as adults, the most assiduous care has been bestowed in respect of their religious improvement; and apparently not without some effect;—the effect (to pursue the metaphor) of bringing forth an encouraging produce of leaves;—but who ultimately exhibit in their lives something very different from the "fruits of the Spirit."

Such failures are often attributed to the particular kind of religious views that have been in each case imparted. And doubtless such an explanation is often well-founded. If the religion of the head only, and not of the heart, be inculcated, and while either abstract speculations, or calculations of expediency are laid before the understanding, the affections be left untouched and unappealed to; or if again, an antinomian system be taught, or one which is

understood and adopted as such ; i. e. if men are taught, not indeed that moral conduct is unnecessary, but that it requires no sedulous attention on our part ;—if these, or other equally unsound views of religion be communicated, the lamentable consequences may be easily explained.

But there are cases, and but too many, to which no such explanation will apply, and yet in which I am convinced a very great error in respect of religious training has led to the sad result ;—the error, I mean, now under consideration, of allowing passive impressions to become familiar to the mind, without taking due care to make the exercise of active principles keep pace with these impressions. I take this to be one of the most common, and perhaps the most fatal, because the least retrievable, of all errors in religious training. It is one therefore which we should not only watch against in ourselves, but carefully point out to our hearers, and incessantly warn them against.

It is not enough to warn them that they who "hear Christ's words, and do them not," are building (according to his own parable) "on the sand:" this is true, but it is not enough: it is not enough to teach them that religious studies and meditations without a continual effort after holiness of heart and life, are useless; they are much more than useless; being, for the reason Bishop Butler has given, highly pernicious, by tending to harden the mind against the moral effects of religion. On the other hand, he who does make this continual effort, will not only find strength given to his active principles, but will also keep alive his sensibility to religious impressions and religious convictions; because fresh and fresh ones will be continually arising, in proportion to his improvement in the Christian character. "If any man," says our Lord, "is willing to do (θελει) the will of my Father, he shall know of the doctrine:" and in proportion as that good-will is practically increased in him, he will know more and more of the doctrine; he will "grow" both "in

grace, and in the knowledge of our Lord and Saviour." *

Wherefore " giving *all diligence*, add to your faith, virtue, and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness; and to brotherly kindness, charity." †

And the more we accomplish in this growth in the knowledge of our Lord and Saviour, and

* A KING for earthly wisdom prayed,
God gave the boon he sought ;
That king God's law still disobeyed,
He knew, and did it not.

Ask thou, my child, a better boon,
The wisdom from above,
Nor think thy morn of life too soon
To learn a Saviour's love.

But ask not skill to understand
The deep and curious lore,
With which too many a reckless hand
Hath gloss'd these pages o'er.

Pray for what passeth human skill,
The power God's will to do ;
Read thou, that thou may'st do his will,
And thou shalt know it too.

Hinds's Poems, p. 67.

† 2 Pet. i. 5.

in leading our people onwards in the same path, the more room we shall see for fresh advancement: the horizon will continually extend before us in proportion to our own elevation, and is bounded only by our imperfections.

But in these your endeavours (I would remind you in conclusion) to advance your People to a fuller comprehension of the Gospel, you must always be prepared,—I will not say for disappointment, but—for failure, or inadequate success.

Besides those on whom you will fail to make any impression, or any lasting impression,—besides those whose backslidings you will have to deplore, or whose hostility you will encounter, you will find many, and probably always the majority, falling far short of the point to which you will have been endeavouring to bring them.

I have remarked in a former Address to you, that I cannot even *wish* you to *fail in none* of your endeavours to do good; because I am con-

vinced *that* could only be from your not *making* such endeavours as you ought. The truly enlightened and public-spirited man,—more especially that most enlightened and most public-spirited of all characters, a sincere and judiciously-zealous Christian minister—will always be considerably ahead of the age he lives in. He will probably be contemned by some; he will be opposed and thwarted by others; and will be inadequately appreciated, and imperfectly seconded, by a great proportion of the rest.

But let him "not be weary in well-doing; for in due season we shall reap, if we faint not." A harvest for *us* at least, if we are not wanting in our own exertions, will be secured to us by Him, "the Lord of the harvest," whatever may be the immediate success of our attempts to benefit others. And it will contribute to secure us from mortifying disappointment, to make such, and so many, and so great, attempts of this kind,—so clearly beyond all reasonable prospect of uniform and complete success in all,—that we shall regard failure, or partial

failure, as the general rule, and success as the exception ;—that we shall gratefully exult in whatever good we do succeed in effecting, without wondering or repining at not being able to accomplish all we aim it.

And often will he who acts on these principles have to bless God for instances of success where he could have least reckoned upon it. After having "toiled all night" in vain, our Master's "word" will sometimes fill the net with an unexpected draught. And such a one will be secured from the danger of sitting down to contemplate, in indolent contentment, what he has already accomplished, instead of going on to do "the work of Him who hath sent us, while it is day ;" remembering that "the night cometh, in which no man can work."

POSTSCRIPT.

At the close of another general Confirmation, being the fifth since I came to the diocese, I have again to express my satisfaction at the orderly and decorous manner in which every thing connected with the ordinance was conducted.

The number confirmed in the last month was upwards of 1360; and reckoning also those confirmed in the City of Dublin last October, the total, since the preceding general Confirmation, amounts to very nearly 1800.

As nearly as I can compute, the whole number confirmed in the course of the last eight years, must be about thirteen thousand. Among these persons, and also among those immediately connected with them, I have every reason to hope that, by the Divine blessing,

great good has been effected through the means of this Ordinance.

Impressed as I have always been, with a strong sense of the benefits that result from the due celebration of it, and, I may add, of the positive mischief done by a careless or injudicious administration, I drew up, in the first instance, with the most anxious care and deliberation, all the regulations pertaining to it; deeming nothing undeserving of the most minute and studious attention, that could contribute, even in the smallest degree, to produce and keep up, in the congregation generally, and especially in the candidates, a suitable, strong, and permanently salutary impression. And I have since introduced such improvements in some minor points of detail, as attentive observation and careful reflection suggested. It is most important that every thing connected with the Service should be solemn without being either dull, or bewildering to the mind; should strongly impress the youthful congregation, without over-agitating their feelings,

or exhausting their attention;—should be familiar to their understanding, without deficiency in reverential sentiment,—and should be such as they may distinctly and permanently retain, both in the head and the heart. And I have every reason to hope, from all that I hear from various quarters, that our endeavours have not been vain, and that not only great, but continually increasing benefits have been the result. In particular, one regulation which was not introduced generally till the last Confirmation, seems to have fully answered expectations. The distribution to the persons admitted, of tickets signed by the Minister and by myself, as certificates and memorandums of their Confirmation and attendance at the Eucharist, appears to have afforded them, generally, such satisfaction as would, even alone, be more than a repayment to you and me for this small addition to our labour. But the satisfaction evinced by them is the more gratifying to us, inasmuch as it indicates both the importance they attach to the Service, and their present intention at least, of not suffering

the feelings now awakened to die away from their memory, but of recording, and from time to time recalling them.

You will be able to second their good intentions, by taking occasion to remind them, from year to year, of the anniversary of their Confirmation; and to recall to their recollection what was said to them, by you and by me, on the occasion, and what, it is to be hoped, was passing in their minds at the time.

The celebration of the Eucharist immediately after the Confirmation, besides its intrinsic suitableness, and the increased solemnity of the impression thus produced by the whole Service, and besides also its good effect in deferring the presentation of some candidates who are not really well-prepared, but whom, on erroneous grounds, their friends might otherwise bring forward,—has also the advantage of uniting the rest of the congregation with their young friends, and making them not mere *spectators* of a ceremony, but participators in the most

solemn part of the Service. It has given me accordingly the highest satisfaction to observe the great and increasing number of communicants among those who attend to witness the Confirmations. On the recent occasions I think the total number of communicants exceeded, by more than one half, that of the persons confirmed. The increase of labour thus imposed on us, we shall always, I am persuaded, be ready to welcome with gratitude and joy.

I have only to exhort you, in conclusion, assiduously to impress on the minds of the young persons who have been confirmed (conformably with what I have said in the foregoing pages;) that they must not consider their *religious education as at an end*, as soon as they have received this Rite, and have ceased to attend the catechetical lectures. You must warn them that the Christian's education comes to an end only at the end of this *life;* and that they, after having completed this first stage in their training as Christ's soldiers, are now sent

forth as it were into the field of war, to be tried in more serious combats, in which they will either lose all they have already gained, or else improve more and more in their holy warfare, and gain, daily, fresh victories, till the appointed time, when, having "fought a good fight and finished their course," they shall be called to receive the "crown of glory laid up for all them that love the appearing of the Lord, the righteous Judge."

Palace, 12th August, 1840.

THE END.

REPLY

TO THE

LAY REMONSTRANCE,

ADDRESSED TO THE GENTLEMAN WHO FORWARDED IT.

SIR,

I have to acknowledge the receipt of a copy of a Memorial purporting to be from some lay members of the Established Church. The original document, with the signatures attached, I shall be obliged to you to leave at the palace.

I beg to assure you, in the first place, that so far from seeing anything objectionable in the circumstance of the laity addressing their Diocesan, or otherwise evincing their interest in the welfare of the Church, I wish, on the contrary, the laymen were more deeply and practically impressed than many of them are, with the feeling that they are as truly members of a religious society as the clergy; and are called on to manifest their spirit of fellowship, not merely where political questions are

mixed up with ecclesiastical, but in all cases where the spiritual good of themselves and their fellow-members is concerned. I must add, however, that it is only those who are, *bonâ fide*, members of our Church that can, with propriety, come forward to take a part in offering any suggestion or remonstrance to its governors in respect of its purely ecclesiastical or spiritual concerns. I never presume to interfere in the internal regulations of any Church or other Society of which I am not a member : and it is not too much to require that the members of any other sect or church should observe the same rule of non-interference in respect of ours. And if any one invites, encourages, or willingly permits, persons not belonging to our communion to sign a memorial purporting to be that of "Members of the United Church," he must surely be considered as sanctioning their putting their names to a falsehood.

It may also, I think, be fairly required that persons coming forward solemnly to express their sentiments on important "subjects deeply concerning their happiness as members of the Church," should be *Adults*, and should be persons who are capable of forming, and who profess at least to have formed, a deliberate judgment on those subjects, from a careful perusal both of the Memorial they sign, and of any documents it may relate to.

I cannot but think it needful, therefore, that those who draw up any such Memorial should take some

precautions to prevent, as far as possible, its receiving indiscriminate signatures.

I regret that no such precautions appear to have been taken in the present case. On the contrary, it is well known that the Memorial was not only left publicly exposed to obtain indiscriminately the signatures of any who chose, but was carried to political meetings,—was signed by Dissenters,—and by many persons who did not even pretend to have read it, or to know anything,—or anything beyond vague hearsay,—of the papers to which it refers,—and that it even has the names of children attached to it.

Under these circumstances, you cannot wonder that I can only receive it as the Memorial of that small proportion of the persons whose names are attached to it, of whom I have some knowledge. Of the rest there may, perhaps, be several, whose declaration of their opinions would be entitled to respect, and who deplore perhaps, in common with yourself, the unseemly way in which so solemn a matter has been brought before the Public. But I have no means of distinguishing these amidst the promiscuous mass of signatures which, for the reason just mentioned, must go for nothing. If, instead of three thousand, they were thirty thousand,—nay, if they amounted to a majority of the whole population of the united diocese, this would make no difference. Much as I might lament the wide spread of the spirit which tends to mix up Religion

with Party-politics, of the rashness which leads men to affix their names to they know not what, and of the delusions produced and fostered by those who labour to propagate unjust prejudices, my own conduct would not be in any degree influenced, and you must be sensible it ought not to be influenced, by any amount of promiscuous signatures thus obtained.

I address myself, then, through you, sir, to those individuals, (and to those alone,) who drew up, or who deliberately and advisedly signed the Memorial before me, actuated by religious, not political motives, and being, *bonâ fide*, members of the Church.

I ought not to omit noticing, in the first place, the contrast which, I am bound to say, the decorous language of the Memorial presents, to that which has unhappily been but too prevalent, for a good while past, and especially of late, among persons making high christian professions, and occupying, many of them, the station of gentlemen. I am far from making any complaint on my own account, of the style in which I have frequently been assailed. It will, I believe, always be found that angry declamation and coarse invective will prove, in the end, more hurtful to the character of those who employ such weapons, than to those against whom they are directed; and I am as far from wishing, as I am from hoping, to prove acceptable to such persons as abandon all regard even for the

very appearance of christian charity, and christian courtesy. But I deeply regret the scandal to our Church, and to Religion generally, which is likely to be the result of such exhibitions. And this regret must be my apology for having noticed as matter of commendation the observance of what are called the common rules of good-breeding.

In reference to the matter of the Memorial, I beg you to be assured that it is my endeavour, if it be possible, as far as lieth in me, to live peaceably with all men; and especially to give satisfaction, as far as can be done without sacrifice of duty, to all parties and persons within the Church. But any one at all well-acquainted with the existing state of things, must perceive on a moment's reflection, that, in Ireland at least, no bishop could possibly, even by a compromise of principle, give satisfaction to all members of the Church, except by remaining totally inactive. In my own case indeed, so strong were the prejudices industriously raised against me, even before my arrival in Ireland, that I doubt whether even apathetic inaction would have secured me from censure. But certainly nothing else could. Had I, when consulted as to the points you refer to, given a decision the reverse of what I did give, I should have incurred the no less decided disapprobation, not indeed of the same persons, but of others, perhaps even more numerous, and certainly not less entitled to respect. And even if the questions which have lately been

agitated had never been raised at all, I have no reason to suppose that the censures I have met with, though the topics of them would have been different, would have been at all the less. For you must well remember that from the very time of my appointment,—long before these questions arose,—I have been continually assailed with various attacks from various quarters. Now, to attribute to a recent cause an effect that is of long standing, to imagine that if this or that case had been decided differently, the disposition to censure which had previously been going on without intermission, would have ceased at once,—would argue a total incapacity of judging from experience.

There seems indeed to have been intimated to you (judging from one of the expressions used) that in respect of one of the regulations alluded to, the voice of that portion of the clergy who are entitled to the description of "the wise and good," was raised in opposition to it. If any one has conveyed to you this impression, he has imposed on you. Several, indeed, of the clergy did sign a remonstrance to me against the regulation in question—some of them (as I learned from themselves) having been induced to do so (*I cannot tell how many* were similarly induced) from a misapprehension which they had been led to form, of the case before them. But a greater number expressed, some orally, and many others, in a written address to me,

an opinion totally opposite. And those who signed that address considerably exceeded in numbers, and are not at all inferior in respectability to those who had expressed their dissent. They did not indeed claim the exclusive designation of the "wise and good," and on that ground demand that the voices of all who differed in opinion from themselves, whether many or few, should go for nothing: but if any one puts forth arrogant pretensions like this, he is not so likely to have them admitted by persons of discernment, as to raise a presumption of his own want of christian charity and christian modesty.

I have mentioned this circumstance, not as implying that I should be justified in putting every measure to the vote, and deciding according to the majority. In cases where I am to act on my own responsibility, I must, ultimately, decide according to the best of my own judgment. But I wish to point out, that, as it has always been my endeavour to give satisfaction, as far as can be done without sacrifice of principle, to every reasonable mind, so, I have been by no means so unsuccessful in that endeavour as some persons labour to persuade the public. And even when any difference of opinion exists, there are, I am convinced, no candid and considerate men who have had opportunities of observing my conduct, that do not give me the same credit for acting con-

scientiously as they would wish to claim for themselves, or are not convinced that I am not seeking wealth, or human approbation for its own sake, or personal ease and comfort; and that I am not actuated by a spirit of oppressive haughtiness, or by a fondness for controversy and party-warfare, but by a sincere desire for the peace and spiritual welfare of the Church.

With respect to the precautions I have thought requisite for avoiding unpleasant collisions between any of my clergy and the bishops of other dioceses, much misrepresentation has been industriously circulated; and, among other things, it has been represented that my regulations have been involved in mystery, and carefully kept secret. This representation, which is altogether the reverse of the truth, was well calculated, and evidently designed, to induce persons to give credit to rumours, instead of applying to myself for correct information. And the result has been that much discussion and legal skill and ingenuity have been expended on the question, how far it is lawful for a Bishop to impose on candidates for orders a new test of his own framing; and the *prior* question, whether any such test *had ever in fact been proposed*, was in the mean time lost sight of. Those who were engaged in these discussions have thus, for want of ascertaining carefully the real state of the case, occupied themselves in combating a shadow. For in truth, nothing that can

properly be called a test, ever was proposed or thought of; unless indeed by a most unusual employment of language, the term test is to be applied to every question asked,—every inquiry made,—with a view to ascertain (as it is plainly a Bishop's duty to do,) a candidate's fitness for the office or station he seeks.

You will observe, on looking over the Ordination-service, that a minister is required to possess, not only the qualification of sufficient knowledge, and of the disposition and ability to instruct those "committed to his charge," but also, of a character and intention to promote, as far as in him lieth, "peace and quietness among all Christian people." And I am sure you cannot but feel that this would not be promoted,—that it could not but be endangered,—by a clergyman's leaving those "committed to his charge," and going into other Dioceses to officiate there in defiance of the prohibition of the respective Diocesans, so as to be liable to incur inhibitions from them; which (you may perhaps not have heard,) has actually taken place with respect to some of my clergy in the diocese of Armagh.

I am well aware, however, that there may often be parishes so circumstanced, as greatly to need assistance from other parts of the same or from another Diocese for the supply of their spiritual wants, beyond what they can obtain from their own curates. And accordingly, having understood that a Society

called the Home-missionary, having such an object in view, was in existence, I, spontaneously, (soon after my appointment,) and repeatedly, proposed to confer with them, and to use my endeavours to bring about a cordial co-operation between that Society and the Bishops, or some portion of them, in order to the furtherance of such an object. That my endeavours have not as yet proved successful, no man of the smallest share of candour who knows the particulars of the negociations that have taken place, will consider as at all imputable to me. It was two years before I could obtain any communication or conference at all: and I have not, even yet, been able to gain a sight of their rules and regulations.

In the mean time, I have thought it my duty to guard against such conflicts as I have alluded to, and disturbances of that internal peace of the Church which I have solemnly vowed, at my consecration, to promote. And you will see in looking over the Ordination Service that the candidate promises reverent obedience to the bishop, and attention to his "godly admonitions." Now this must, clearly, from the very nature of the case, have reference to matters *not* distinctly provided for in the rubric or other written laws: or at least not so precisely fixed by them as to leave no possibility of doubt, or room for discretion: else, it would have been nugatory and absurd to make any mention of

the *bishop's admonitions ;* the vow would have been to obey the Rubric and the rest of the laws of the land.

I should be most unwilling to urge any one to do violence to his conscience, however erroneous I may think his judgment to be. I would not compel any one to become or to remain a member of our Church. And if any candidate should think himself bound in conscience to refuse compliance with a certain episcopal injunction,—should he for instance feel himself bound in conscience to set at defiance the other bishops of the united Church, and officiate in their Dioceses in despite of their prohibition,—how much soever I might wonder at or lament his decision, I could not wish him to *accept ordination* on the condition of compliance with an injunction which he thought ungodly and at variance with christian duty. But as little ought *he* to wish that I should *confer ordination* on one who was designing to act in a manner that appeared to me destructive of the peace and discipline of the Church. It would be extravagant for men to plead their own conscientious scruples, and at the same time to censure the bishop for acting according to his ;—to maintain that while all others are bound to act according to the dictates of their conscience, a bishop, on the contrary, ought to act under the guidance of *their* conscience, and not his own.

You will see therefore, I think, on calm reflection,

how complete a misrepresentation it is by which many persons have been led to speak of my imposing a test,—a novel and illegal test,—when I was only enforcing that compliance with episcopal admonitions which is solemnly vowed by the candidate at his ordination.

And you will also perceive that whether I am correct or mistaken in my judgment, at least I can have had no personal advantage,—no party object,—in view. Had I been unscrupulously zealous in propagating some peculiar set of opinions, and ambitious of forming a party of which these should be the watchword, I might have ordained an unlimited number of preachers and sent them forth into every parish in the united empire, to propagate in defiance of the Diocesans, these peculiar notions, and gather proselytes around them.

In what I have said, you will observe that I have not undertaken to defend the Ordination-service, or the Episcopal-office, or any of the Institutions of our Church. This is not the place for it. If any one thinks that any of these ought to be altered or abrogated, he should take measures for having this effected in a regular way and by competent authority. But while the institutions and regulations of any society continue to exist, it is clearly the duty of each member of that society to adhere to and observe them.

The circular respecting extemporary prayer,

seems to have been scarcely less misapprehended: and though it was *published* at the time,—not indeed by myself, but by several newspapers,—it seems to have been judged of not from perusal, but from vague hearsay and incorrect and exaggerated reports; or at least from a slight and prejudiced perusal, accompanied with unauthorized and unwarranted comments and expositions. That this must have been the case with those who drew up the memorial before me is evident at once from the manner in which it alludes to prayers used in a domestic circle, round the sick bed, or in the midst of a family mourning a recent private bereavement; as if the circular alluded to had reference to cases of this kind. Now the representation thus given is not only different from what I really did say, but exactly the reverse. You will perceive on reading it not only that my words have no such reference, but that I have expressly and distinctly confined my observations to *public congregational* worship. It is evident, therefore, that those who drew up the Memorial cannot possibly have ever read through, even with a moderate degree of attention, the paper on which they are commenting; else, I cannot suppose (without attributing to them a most disingenuous design) that they would have introduced any remarks so completely and so manifestly irrelevant.

This being the case, it would be idle for me to enter into any particular discussion of the subject.

Those who in sincerity and candour wish to know my reasons for thinking and acting as I have done, will take care to ascertain in the first instanee what it is that I have really said. If again, there be any who choose to judge of what I have said, from conjeetures as to my supposed hidden intentions, rather than from the very words before them, such a prejudice is plainly beyond my power to remedy.

On the matter of this portion, therefore, of the Memorial, I will make only this remark; that the clergyman who consulted me, proeeeded in so doing, strictly according to the direction given in the preface to the Prayer-book; which enacts, that "forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same, to appease all such diversity or doubt concerning the use and understanding of what is contained in the book of Common-prayer, (including, I presume, any doubt as to the superseding of it, wholly or in part by the use of unpremeditated effusions,) recourse shall always be had to the Bishop of the Diocese, (or, if he be in doubt, to the archbishop,) *who by his discretion shall take order, for the quieting and appeasing of the same.*"

When thus consulted, I felt that it would be a gross derelietion of duty to refuse an answer; and that it would be unmanly to give my opinion under the seal of seerecy, for fear of encountering personal obloquy. Had I indeed thought the matter to be

one left to the discretion of each minister, I should have left him to *his;* only offering, privately, such advice as appeared suitable to the case of his own particular parish. But that it was a point not left to his discretion, or to mine, was at once evident to my mind, even from the very *title* of the "Act for the *uniformity* of *common-prayer*." By "*Common*-prayer" is meant, as you have no need, I presume, to be informed, not, as some ignorant persons imagine, *ordinary* or customary, but the *united* or *joint*-worship of a public congregation;—what is called by Chrysostom, in one of the prayers in our liturgy, "our *common* supplications." Now, that there should be *uniformity* in the prayers of the several congregations, each using extemporaneous and *unpremeditated* effusions, seemed (and seems) to me impossible, without a perpetual and evident miracle. I am not now, you will observe, undertaking to defend the use of a liturgy in general, or of our own in particular. It has indeed always been my opinion, that a liturgy has this among other advantages, that it tends, if well framed, to preserve sound christian doctrine from insensibly falling into neglect and oblivion, and becoming, first unthought-of, and then rejected; and that ours has been highly serviceable in this respect. It is understood that something of this kind occurred not long since, in the Church of Geneva, in which, without any deliberate and perceptible revolution,

—any formal rescinding of former decisions,—a religious system gradually grew up in a Church founded by Calvin, which neither Calvin, nor even those of his contemporaries who were far more moderate in their views, would have at all recognized.

But be this as it may; if any one thinks that our liturgy ought to be altered and modified, much or little, or to be entirely recast, or to be utterly or partially disused, he should take measures for having this question regularly settled by competent authority. I should not have deemed myself at liberty to disregard our institutions while they exist, even if I had thought them unwise. Still, though the case did not, to myself, appear doubtful, yet as others did express doubt, I endeavoured to comply, as nearly as possible, with the spirit of the direction above alluded to, which enjoins the Bishop in any doubtful case to refer to the Archbishop. I lament that a further reference was not assigned, from an Archbishop to some other authority. Such was, in fact, the intention of our Reformers; because they all along understood the Convocation to be in existence. But under the existing circumstances, I adopted the only measure that was within my power; and in conformity with the spirit of the above regulation, I applied, by a circular letter, to all the Prelates of the United Church for their opinions. From some of them I have not as yet received answers; but all, with only one exception,

who have answered my inquiry, have appeared to take nearly or entirely the same views with myself. I am aware, however, that the opinions of the Bishops, even if unanimous, have no legally coercive power, such as to influence any persons who may disavow all regard or deference, except for strict legal enactments backed by penalties. But I was desirous of avoiding the appearance, as well as the reality, of a too confident reliance on my own judgment, and of taking the advice of my brethren on the Bench, to whom, if they had differed from me, I should have thought a respectful attention, at least, to be due.

I have entered thus at large into the subject of the memorial before me, because I wish to call the attention of all laymen, who are real *bonâ fide* members of the Church, and anxious for its welfare, to the importance of applying to the Legislature to take some measures (I will not say for amending, but) for establishing church-government. There appears to be at present no adequate authority, either for deciding, in doubtful cases, what are the regulations of our Church, or for duly enforcing them when not doubted, or for enacting, altering, or abrogating any, where it may be thought needful, or for defining, or (should that be judged advisable) abolishing episcopal power. One bad consequence of this state of things is, that,—as I pointed out above,—a bishop, one at least who has a

metropolis in his Diocese,—can hardly hope to escape censure, except by sitting still and doing absolutely nothing.

It is true, that at a time when party spirit, both political and religious, runs so peculiarly high, as has been the case ever since my appointment, no one who keeps aloof from all parties, as I have done, can altogether escape the obloquy with which I have been assailed from the very beginning, except by remaining perfectly inactive. But still, it is evident that uncertainty of laws, and uncertainty as to the powers of governors, and impossibility of fresh legislation, must leave any society a prey to dissension, and ultimately to ruinous anarchy. Whereas if you could prevail on the legislature (which I think a strong and general expression of the wishes of the Church's friends would accomplish) to establish a regular and permanent government, although it would be vain to expect that every regulation and act of such a government should meet with full and universal approbation, it is to be hoped that each individual would either submit cheerfully to the decisions of the Society, or, if he found any of these to be incompatible with his conscientious scruples, would peaceably withdraw.

I am, Sir, with sincere good wishes,

Your faithful humble Servant,

RICHARD DUBLIN.

LAY REMONSTRANCE.

My Lord Archbishop,

We, the undersigned lay members of the united churches of England and Ireland, resident, or occasionally resident in the arch-diocese of Dublin, beg leave to approach your Grace, for the purpose of expressing our sentiments upon some subjects, deeply affecting the welfare of that diocese, and our own happiness as members of that church. We trust that your Grace will accept our assurance, that we do so in a spirit of sincere respect for your high office, and of deference to your talents and learning. We are principally induced to take this unusual step, by our concern for the real prosperity of the Established Church, in which we each of us feel a personal interest—an invaluable property. We cannot but consider any abridgment of the lawful privileges of our clergy, any limitation unnecessarily imposed upon their usefulness, to be an injury inflicted, not solely, or chiefly upon them, but also and especially upon us, for whose ministry they were appointed; and, as your Grace most justly affirms, that even a lay member of the Church may have to "answer for a breach of episcopal duties," if he omit the application or remonstrance which might lead to a remedy, we trust that you will not consider us as exceeding the spirit of your Grace's position in the step we now take.

When the candidates for orders and licences in this diocese were first called on, as a necessary qualification, to bind themselves to any thing beyond what the canons of the Church, or their ordination vow required, we were much alarmed by so vast an encroachment on the liberty of the Christian minister, and we felt deeply affected by such an invasion of our rights, as

laymen, in the ministrations of our clergy. We assure your Grace that it was not indifference which then held us back from humbly remonstrating, but we ardently hoped that it would not be necessary to do so. We had no doubt that the voice of the wise and good among our clergy would not be silent; and we expected that your legal advisers would inform your Grace, that such an assumption of authority is unsupported by precedent, or by law.

But all these motives have failed of any effect, and the practice has grown into an established and unbending usage; and candidates of irreproachable character, fully qualified in every other respect, have been refused ordination or license, for the reason, that they declined acquiescence in this respect to your Grace's desire. By this we have not only been pained but injured. It is impossible to estimate too highly the effects of the personal character and influence of the parochial clergy—this must be surely admitted—to us it seems, that a pious, active, beloved, and venerated body of ministers of the gospel, such as, we thank God, is increasing in the Established Church of Ireland, affords a more solid ground of hope for our country, even as to temporal happiness, than all that legislators or governments can do for us; but your Grace's regulation strikes at the root of this great blessing, as it must necessarily tend to lessen the clergy in our eyes, and to impede their usefulness.

We wish to speak with all tenderness of those candidates, who have been, as we think unwarily, led into complying with your Grace's requisition. We speak not of the indifferent, or the careless; of men who enter the church from temporal motives; or for temporal advancement; but of young men whose intentions are upright, but their views unformed; many such, in an unguarded moment, may, by signing tests unauthorized by canon, uncalled for by vow of canonical obedience, have pledged and committed themselves to consequences which they could not foresee, or draw back from, however regretted; while the pious, the scrupulous, the high-minded, those whose minis-

trations we would most value, whose persons we would most honor, carry their services elsewhere; thus we are left to the care of pastors whom we cannot so fully respect, though we do not question their motives; or to those worldly minded men whom we cannot consider as followers of Christ.

We do, therefore, take, for the purpose of humbly remonstrating with your Grace upon this most important subject, an opportunity freshly afforded us by a circular letter, lately addressed by your Grace to the clergy of your diocese. In this letter, two of the most cherished privileges of Christian laymen are especially mentioned—the holding of meetings for the purpose of searching the Scriptures, and the use of extemporaneous prayer—and we beg leave, respectfully, firmly, and sincerely, to press upon your serious re-consideration what your Grace has there written upon these subjects.

We have come to the conclusion, that your Grace is not justified in conveying your episcopal disapprobation of religious meetings, in which there should be "any question proposed, or propositions, or discourses delivered, by any but the clergymen themselves." We can, many of us, bear testimony from our own personal experience, to the admirable conduct and happy fruits of such conversational meetings, in several parts of your Grace's dioceses; and that they have not proved at all obnoxious to the evils which your Grace apprehends, of becoming "debating clubs," or occasions of exhibiting "arrogant spiritual pride, love of display, love of contention," and such like. The conductor of such meetings can always repress any tendency to such abuses, should it manifest itself; but a peremptory rule, made to guard against a visionary danger on the one hand, would leave us exposed to much real mischief on the other. We have, many of us, witnessed the case of meetings of the ignorant and ill-instructed in which we have often observed, with pain, how much such persons fall into a mode of listening without any exercise of mind; and how the most simple truths, even when clearly and affectionately enforced, are frequently not heeded, or

altogether misconceived; while we have often remarked how a question has discovered unexpected ignorance, and led to the particular instruction required; and also, how much the permission to submit inquiries has removed indifference, and afforded facility to the attainment of knowledge, to those who are anxious about it.—We consider that the best mode of conducting meetings for religious purposes must vary according to circumstances; and we would implore your Grace, that no unnecessary yoke should be laid upon the neck of our excellent parochial clergy in this respect; but that they should be left at liberty to exercise their own discretion in such matters; to have their meetings hortatory or conversational, as may seem to them best.

With respect to your Grace's prohibition, "that in any religious meetings, attended or sanctioned by any of the clergy of these dioceses, no extemporary prayer should be used by any one." We find nothing in the Scriptures to condemn the use of extemporary social prayer, but several instances recorded which seem to imply that it was employed in the primitive Christian Church. We cannot suffer it to pass unnoticed to your Grace, that you have failed to convince us, "that extemporaneous prayer in a congregation is not recognized in our Church, but is contrary to the whole spirit of its regulations, and to the intentions of its reformers;" we conceive that the reverse has been since established by facts instanced by the clergy, which it is unnecessary for us to repeat. We do most cordially, indeed, assent to, and approve of our scriptural liturgy for public worship, and upon every occasion where it can be properly brought into use; but we are aware of many cases, and can suppose a thousand others, where no existing formulary could apply; and where it would be absurd to prohibit prayer, unless it could be clothed in a liturgical dress. We shall instance the case of the "order for the visitation of the sick." It is only those who have experienced such things that can justly appreciate the consolations which may be, and many of us have often received, in sickness, sorrow, and

bereavement, when, kneeling round the bed of the sufferer, or in the midst of the mourning family of the departed, the spiritual father of that family has spoken from the abundance of his heart, and has spread their wants and their woes with such feeling before a throne of grace, as has already brought healing to the wounded spirit, and bound up the broken heart of the mourners; almost as much by the sympathy exhibited by the minister, as by the consciousness that their requests have indeed "been made known unto God."

We cannot assent to your Grace's view, that a large proportion of, if not all, the hearers of extemporary prayer, "have their minds occupied in taking in the sense of each sentence that is uttered," in such a manner, as to make them always, as it were, to be behind the speaker. Were this the case, it would doubtless be conclusive of the question in dispute. Your Grace does justly "appeal to all who have had the requisite experience in this matter;" and we would gladly do so too. We would testify, many of us, from our experience, against your Grace's opinions; and we have always observed, that the prayers of an holy earnest minister, suggested by any particular occasion, and applicable thereto, are heard, understood, considered, assented to, and joined in, with a rapidity which converts these processes, although really consecutive, into an act, to all practical purposes, absolutely instantaneous; and thus we read of the disciples, that "they lifted up their voice to God with one accord," on an occasion entirely sudden. In truth, your Grace's argument proves too much; and would exclude from us any form, which, although previously prepared and written, had not been read or heard, and also understood and approved of, by every individual who was to join in it; a circumstance which it is vain to expect. In fine, we cannot but object to a prohibition laid upon our clergy, where our Church has imposed none—to a supererogatory regulation burdening their consciences and ours.

But our principal object in thus addressing your Grace, is to strengthen, by expressing our sense of, the character and conduct

of our ministers, who have already approached you on these subjects, the authority to which we feel their testimony is justly entitled. We consider ourselves to be called on, by every motive of truth and of gratitude, to express our strong sense of the blessings which we have now for many years enjoyed, under the ministry, and through the instrumentality of these our respected and beloved pastors and guides. Indeed, while we would take this opportunity of testifying our high value for our most scriptural church, and its venerated establishment; while we would declare it to be our conviction, that no state can prosper, which does not, by the act of supporting a scriptural church, pay its public homage to the Sovereign God of the Bible; we still are aware, that that establishment would probably have never been a blessing to any of us individually, but for the unwearied labours of such devoted servants of the Lord; men who, constrained by the love of Christ, "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, have had their conversation in this world, and more abundantly to us-ward,"—men who "preach the word, are instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine,"—and who, having by such ministry greatly benefited us, make a rich return to the Church that has employed them, by raising her character from that state of spiritual declension, and consequent slight and abandonment, into which she was rapidly falling; thus proving, that her faults were entirely the abuses of her agents, and not the result of her principles. Had our ancestors been blessed with such men, we should not now see so large a proportion of the piety of Great Britain belonging to other denominations; and we humbly conceive, that the greatest enemy of our establishment could not devise a more effectual plan for its destruction, than to endeavour to stifle the genuine devotion of its ministers; and to persuade the people, that the "assembling of themselves together," to converse over, and to "search the Scriptures," and the casting "all their care," in social and unrestrained prayer, upon Him who careth for them, are contrary to its spirit and regulations.

Arguments, such as these, it is peculiarly our duty to urge. We alone can, with any propriety, impress them upon your Grace; and we can best bear affectionate testimony to the value of that body of clergymen in our church, whose life and conversation we consider to be most in accordance with the truth of the Gospel: and we do so, on the present occasion, without consulting with any individual of their number: and merely yielding to the voluntary impulses of gratitude, of respect, and affection towards them. It would be quite unnecessary to remark, did not your Grace seem to rest upon it as a point against them, that, in a world like this, such men must always form a numerical minority.

Perhaps we owe an apology for trespassing, at least so far, upon your Grace. We are aware that, strictly speaking, the laity have no recognized means of expressing their sentiments, as members of a Church, except by petition to the king, or to the parliament. But we should feel very reluctant to adopt such a course; and we conceive it to be more eligible in itself, and more considerate to your Grace, thus, in the first instance, respectfully to solicit your re-consideration of the measures against which we now presume to remonstrate.

Dublin: Printed by John S. Folds, 5, Bachelor's-Walk.

MILLIKEN and SON,
Booksellers to the University.

The following Reply of the Archbishop of Dublin to a Memorial purporting to be from a number of Laymen of the Established Church, has been already printed in the Newspapers: the supposition that some may wish to possess it in a more permanent form, has suggested the present republication.

A copy of the Memorial itself is appended.

A CHARGE

TO THE

CLERGY OF DUBLIN AND GLANDELAGH,

DELIVERED IN

St. Patrick's Cathedral,

JUNE 1813.

BY

RICHARD WHATELY, D.D.

ARCHBISHOP OF DUBLIN.

TO WHICH IS APPENDED

A PETITION TO THE HOUSE OF LORDS, PRAYING FOR A

CHURCH GOVERNMENT;

TOGETHER WITH THE REPORT OF THE DEBATE ON ITS PRESENTATION

AND SOME ADDITIONAL REMARKS.

LONDON:

B. FELLOWES, LUDGATE STREET;

AND A. MILLIKEN, DUBLIN.

MDCCCXLIII.

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

The following Charge I have been induced (contrary to my ordinary practice of late years) to lay before the Public, at the suggestion of some friends who thought it advisable, in reference to the existing state of parties within the Church, to invite attention to those cautions which it has been my endeavour to inculcate.

My reason for subjoining the Report of a Debate in the presentation of a Petition, and adding some remarks thereupon, will be evident to any one who peruses these pages.

A CHARGE,

&c. &c.

Before I proceed to say anything on such matters as are, strictly speaking, of a sacred character, and which are of the greatest *intrinsic* importance,—(though not perhaps the most important to be dwelt on before you, my Reverend Brethren, to most of whom my observations will have but little of novelty,)—before entering, I say, on any religious subjects properly so called, I wish to direct your attention to a point which will not, I conceive, be regarded as insignificant, either by any of the Clergy, or even by those of the Laity who have at all considered the great advantage accruing to a Parish from a resident Pastor, and of one having a house in all respects suitable to his office and station.

How very objectionable I consider the present state of the Law as regards Dilapidations, you are, I believe, most of you aware. And I believe

also that most of those with whom I have conversed on the subject coincide with me in opinion.

Some of you must be aware from your own experience, and others, from what has incidentally come to your knowledge, how frequently it happens that Glebe-houses are left in such a state of grievous disrepair as to entail on the outgoing tenant, or his family, (too often, a family in very straitened circumstances,) a most burdensome expense, of which the greater part might have been altogether spared by a little timely attention; the building having been suffered to go to decay for want of a small but immediate repair; either through the thoughtlessness of the occupant, or his ignorance of all that relates to buildings, or from other causes. And the succeeding incumbent, so far from gaining by what another thus loses, is exposed sometimes to a loss himself, and at any rate to trouble, perhaps to litigation, and (what is of great importance to the parish as well as the minister) to a most inconvenient and often costly delay in entering on his duties as a *resident*.

For these and other evils which I need not now enumerate, of the existing Law, I have often endeavoured to devise some practicable remedy. I have often turned the subject anxiously in my mind, and have consulted competent persons

thereupon. And I wish you to do the same; even those of you who may not (at present at least) have any personal interest involved; trusting that there is no one of you who will for that reason regard it with indifference, as being nothing to him.

What I wish to mention, however, respecting this matter on the present occasion, is, that I have, while in England, discussed it with most of the Bishops, as well as with others of the Clergy; all of whom seem to be fully impressed with a sense of the great inconveniences and evils of the existing dilapidation laws, and of the great need there is of a fundamental change in them.

I have left in the hands of one Prelate, whose Diocese is among the most extensive and important, a rough sketch of such suggestions as had occurred to myself; chiefly with a view to call forth whatever improvements or substitutes might suggest themselves to others.

Whether anything will be effected in the way of a legislative enactment I cannot as yet conjecture. At any rate, it is something not to have left any good work *unattempted*, where there is even a slight hope of success.

In the mean time, I would take occasion to press on the consideration of all of you who have, or may hereafter have, Glebe-houses, the

importance of frequent and careful surveys of them, with a view to the repairs that may be needed. And those who hold the office of Rural-Dean, I would remind of the duty of inspecting diligently, with the same object, the Glebe-houses, as well as Churches, within their districts.

And the word "duty" I cannot but consider as applicable in *both* cases; that of the Incumbent as well as the Rural-Dean. It is not a matter of prudence merely, but of duty, not only to your families and to your successors, but to your parishes, and to the Church, to take care that a portion of the property of the Church, which, while assigned to your temporary use, has been *entrusted* to your *keeping*, shall not be wasted through your negligence.

To proceed to the other matters above alluded to as more immediately connected with the vital interests of religion, it is not likely—as I have already said—that any observations made by me will contain anything novel to the greater part of you, or indeed different from what, in some form or other, most of you have already heard from myself. I have only to recall to your minds some portion of what I have from time to time laboured earnestly,—with fervent prayer for the Divine blessing on my labour,—to

impress on your minds. And never, certainly, did I feel the need of doing so, more strongly than now. But one is so accustomed to exhortations to increased and extraordinary zeal and firmness, activity and discretion, on the part of the Clergy, to meet what are alleged to be the *peculiar* dangers and difficulties of some existing crisis, that all this has almost come to be regarded as mere words of course, and as the *ordinary*—not the extraordinary topics.

Yet I do think that any reflecting person must perceive in the present aspect of affairs—I mean as regards the state of parties in the Church for the last few years—something very unlike all that this generation at least has ever witnessed before.

It is not my design to enlarge at present on the subject either of party-spirit in general, or of the particular parties now existing or arising in the Church. On these points my opinions have been long since laid before you.*

I will content myself therefore with recalling to your recollection, in a very brief and compendious form, two of those cautions which I have from time to time thought it my duty to lay before you.

* See "Bampton Lectures;" and also "Essays on the Dangers," &c.

I. It is a caution almost too obvious to be dwelt on, (however practically neglected by many) to keep clear of *extremes* on either side; whether in doctrine or in practice. But it is important to remark that this maxim is not seldom most erroneously applied. Men are apt to look to those who, on each side, hold the most extreme opinions, or practically carry some principle to the greatest excess, and then, resolving to be led by neither, think to preserve the most perfect moderation—to attain the true "*via media*"—by keeping themselves *equidistant* from both. If in each point they are as far removed from the extremes of one party as of another, they conclude that they are steering the right course between them.

But such persons instead of being led by *neither* party, are more properly described as being led by *both*. The real medium of rectitude is not to be attained by geometrical measurement. The varieties of human error have no power to fix the exact place of truth. On the contrary, it happens in respect of religion as well as in all other subjects, that each party will maintain some things that are perfectly true and right, and others that are wholly wrong and mischievous; and that in other points again the one party, or the other, will be much the more remote from the truth. So that any one who

studies to keep himself in every point just *half-way between* two contending parties, will probably be as often in the wrong as either of them.

And this caution is the more important, because it will often happen that the truth, and the error, of any party, will be found intimately blended together in respect of each single point of doctrine; so that the one party, and their opponents also, will be, each, quite right in one respect, and utterly wrong in another.

For instance, you may find persons dwelling on the importance of a strict attention to the regulation of our moral conduct, representing virtue as the natural and sure and only passport to the Divine favour, and adopting, in substance, the poet's maxim—

> "For modes of faith let senseless bigots fight;
> His can't be wrong whose life is in the right."

Others again may be found so dwelling on soundness of religious belief, and devotional feelings, as to lead their hearers, and sometimes themselves also, either to avow, or at least practically adopt, an antinomian view of the insignificance, in God's sight, of moral conduct altogether.

Now would it be the right medium between these extremes to teach that moral conduct is a thing on which we ought to bestow *some* care, but not too much; and that we are to hope for salvation *partly* as a free gift of God, through

faith in Christ, and partly through the merit of our own good works?

Evidently, to one who candidly takes Scripture for his guide, and not the opposite aberrations of human leaders, the right course is one which will in part coincide completely with each of these widely-different paths, and in part, will be completely at variance with both. Scripture will teach us—as indeed natural reason would—that so far from claiming immortal happiness as the natural and proper reward of good works, we cannot even apply, strictly speaking, the title of morally good or bad, to any outward *actions* considered in themselves, but only to the agent, or rather to the *disposition* of the agent from which each action springs; the very same act being either virtuous, or sinful, or indifferent, according to the principle it proceeds from. Actions may be in themselves *beneficial* or *hurtful* to society; but the terms *virtuous* and *vicious* are applied to them only in a transferred sense, as being the fruits of a virtuous or vicious *character*.

And again, Scripture will teach us on the other hand that actions are not only the natural result of dispositions, but form in turn the necessary *cultivation* of each disposition, good or bad;—that a christian life is the only assurance, not only to others, but to ourselves, of a christian character;—that as "the branch can bear no

fruit of itself except it abide in the vine," so, "every branch that beareth not fruit, is cut off and withered;" that we are to impress on ourselves and on others the necessity of giving "all diligence to make our calling and election sure," not because we have *not* been "called and elected," but because we have; and of "working out our own salvation with fear and trembling," (*i. e.* with anxious vigilance) not because we are left to ourselves, but because "it is God that worketh in us, to will and to do, of His good pleasure."

Again, suppose one set of persons to maintain that the Church's Traditions are of equal authority with Scripture, and others again, to reject indiscriminately and wholly disregard all Traditions, would it be the just Medium between these Extremes, to say that there are certain Traditions which are indeed inferior in authority to Scripture, but which ought to be "blended with it,"* so as to constitute *in conjunction* our standard of faith;—that Scripture is indeed the only independent infallible authority on essential points of doctrine and practice, but that the Church's Tradition is a decisive and infallible interpreter of the sense of Scripture?

Any one of common sense must surely perceive how practically insignificant is the dis-

* Essay ii. on the Kingdom of Christ.

tinction between this pretended "via media" and one of the extremes which it professes to repudiate.

I have chosen purposely to illustrate my meaning by glaring examples, about which few who hear me would be likely to entertain any doubt, because my limits would not admit of those ample illustrations that might easily be introduced of the error I have been alluding to.

II. To guard especially against that extreme which on each occasion, or in each place, you find men especially liable to fall into, is a rule so obvious as hardly to need even to be mentioned.

But there is another caution not less important, which is far more likely to be overlooked: viz. to guard against the tendency to a *reaction*;—against the proneness of men to rush from one extreme into the opposite.

When we are warned, for instance, to inculcate the insufficiency of mere outward observances, and adherence to Church-regulations, on those who are disposed to overrate externals,—to prize the means of grace above the end,—and whose tendency is towards formalism, —and to impress earnestly on such persons the necessity of a Christian influence operating on the heart and life;—and when again we are told to caution those who have an opposite tendency,

against disregard of Ordinances, contempt of legitimate Church-authority, and a disposition to walk disorderly;—when these and such like cautions to counteract the prevailing errors of each time and place, are suggested, it is impossible to deny the justness, or the practical importance, of the principle inculcated.

But if we stop there,—if we take no precaution against those errors also which are *opposite* to such as are, on each occasion, the most prevalent, we may be even preparing the way to a dangerous reaction. For since almost every erroneous system contains truth blended with falsehood, hence, its tendency usually is, first, to recommend the falsehood on account of the truth combined with it, and afterwards, to bring the truth into contempt or odium on account of the intermixture of falsehood.

In no point is the record of past times more instructive to those capable of learning from other experience than their own, than in what relates to the history of *reactions*.

We find alternate movements, in nearly opposite directions, taking place from time to time, and generally bearing some proportion to each other in respect of the violence of each; even as the highest flood-tide is succeeded by the lowest ebb.

We find,—in the case of political affairs,—that

the most servile submission to privileged classes, and the grossest abuses of power by these, have been the precursors of the wildest ebullitions of popular fury,—of the overthrow indiscriminately of ancient institutions, good and bad, and of the most turbulent democracy; generally proportioned in its extravagance and violence, to the degree of previous oppression and previous degradation. And again, we find that whenever men have become heartily wearied of licentious anarchy, their eagerness has been proportionably great to embrace the opposite extreme of rigorous despotism; like shipwrecked mariners clinging to a bare and rugged rock as a refuge from the waves.

And when we look to the history of religious changes, the prospect is similar. The formalism, the superstition, and the priestcraft which prevailed for so many ages throughout Christendom, led, in many instances, by a natural reaction, to the wildest irregularities of fanaticism or profaneness. We find antinomian licentiousness in some instances the successor of the pretended merit of what were called good works; in others, the rejection altogether of the christian Sacraments succeeding the superstitious abuse of them; the legitimate claims of every visible Church utterly disowned by the descendants of those who had groaned under a spiritual tyranny;

pretensions to individual personal inspiration set up by those who had revolted from that tyranny; and in short every variety of extravagance that was most contrasted with the excesses and abuses that had before prevailed.

And again each extravagance of doctrine or of practice thus introduced, will be found on careful examination, to have led the way, when it has prevailed to a great excess and for a considerable time, to another reaction, back, towards something like the former extremes.

And whoever takes a survey of any considerable portions of the history of mankind will, I think, be more and more impressed the more extensively and the more carefully he pursues the study, with the expectation that such oscillations (if I may so speak) are always from time to time to be looked for; though with greater or less violence, and somewhat varied in character, according to circumstances;* and that every prevailing error tends to produce, sooner or later, a corresponding reaction.

That the movement in our Church† which has of late years attracted so much attention, and excited so strongly, in one way or other, the minds of most men, is to be traced in great measure to the action of such causes as I have

* See the Motto to "Errors of Romanism."

† See "Index to the Tracts for the Times."

been alluding to—that both the direction of the movement, and the degree of its violence, are in a great degree to be attributed to extremes of an opposite character,—this is my own belief, and what I think myself in duty bound on this, as on several former occasions, frankly to avow. Such would not probably be my belief if I belonged myself to any party; and if I were anxious to please either party,—or indeed to avoid displeasing both —I should not thus avow my belief. But feeling it to be the paramount duty of those who bear office in the Church of Christ to "watch over souls as men that must give account," I dare not shrink from a plain statement of what I conceive to be right principles, and of the occasions to which those principles are applicable.

If the view which has been above taken be at all a just view of human nature, the practical lesson which it teaches is most important.

Those who look merely to the evils or dangers which are around them or just before them, will naturally direct all their efforts towards the counteraction of these; and in so doing will be very likely to overshoot their mark, and to prepare the way for,—or at least not duly guard against—the rise of a new set of evils of an opposite character. They will be likely to inculcate with due assiduity, but not with due caution, whatever just principles they find for-

gotten or neglected, and unduly to disparage, or keep out of sight, such as have been carried to an erroneous excess; and, in short, to look exclusively to the tendency of the *particular persons* before them to this or that particular extreme; making no allowance for the tendency of *mankind in general* towards extremes, and towards a change from one extreme to another, by "mistaking reverse of wrong for right."

Human society, resembling as it does a sea that is subject to tides, requires allowance to be made not only for the current which is actually flowing, but for that which is to succeed. The thoughtless multitude, who are ready followers of each prevailing fashion, resemble floating planks which drift to and fro with each flux and reflux of the tide. A mariner of the smallest degree of prudence, will, on perceiving that the tide which sets at the present moment is driving him out of his true course, exert himself by sails or oars to counteract its force. But if he think only of this, making allowance solely for the existing tide, and none for that which is to succeed, he will find his vessel eventually carried away from its right course, even through his own efforts to preserve it.

As for the particular extremes, of different kinds, which in these times it is especially im-

portant to guard against, and the principles on which we should proceed in taking precautions against them, it will not be necessary to detain you by any observations on these points, because they have been so recently and so fully discussed by me on former occasions, in Charges and other discourses which have been either published, or printed for private distribution. I will only take occasion to remark in conclusion,* that in several of those discourses, and also in my private communications with many of you, I have had occasion to allude to several points both of doctrine and practice on which almost every one would say there may be, and *ought* to be, something settled, determinate, and uniform in any one Church, for the avoiding of dissension and perplexing doubts; and on which nevertheless, disagreement, and doubt, and even vehement controversy, do prevail. Some points there are which one person would wish to see decided in one way, and another, in the opposite way; and yet both may agree that *a decision*

* These concluding remarks had reference to the subject-matter of a Petition (see Appendix) which I knew to have been drawn up, and to be in the course of receiving signatures. A former Petition of the same character, presented by me some years ago, is published, together with the observations made on presenting it, in the volume of "Charges and other Tracts." See also an admirable pamphlet, published in 1840, entitled an "Appeal on behalf of Church-Government."

ought to be made, one way or the other. Some points again there may be which one person might think had better be left at large, and which another may think of sufficient importance to call for decision and for uniformity; but yet both I suppose would agree that it should be decided *what* things are, and what are not, left at large; that if uniformity be not requisite in every point, at least it should be determined wherein it *is* required, and wherein, not: so that clergymen and other members of our Church should not be left, as now, not only to differ in many points capable of determination, but to reproach one another with those differences, as *departures from what essentially belongs* to that Church.

These mutual reproaches do indeed imply necessarily a conviction in those who throw them out, that those points in respect of which they censure others, are such as are already decided by our Church; since otherwise they could not complain of their opponents as not only erroneous in opinion, but *unsound Churchmen;* but *what* that decision is, it is manifest, from the very existence of these mutual complaints, is not so clearly and authoritatively set forth as to preclude all controversy.

It is in vain to say that such and such points *ought* to be considered as fixed and decided

beyond all dispute, when it is a notorious fact that differences respecting them do exist, and when the opposed parties who agree in maintaining that our Church *has* given a decision, claim, each, that decision as on their own side, and thereupon denounce their opponents as at variance with the Church.

Many persons look with considerable interest to the declarations on such matters that from time to time are put forth by Bishops, in their Charges, or on other occasions. But on most of the points to which I have been alluding, a Bishop's declarations have no more weight, except what they may derive from the deference paid to his personal character, than any anonymous pamphlet would have. The points are mostly such as he has no *official* power to decide, even in reference to his own diocese; and as to legislation for the Church, or authoritative declarations on many of the most important matters, neither any one Bishop, nor all collectively, have any more right of this kind than the ordinary Magistrates have, to take on themselves the functions of Parliament.

That the existing state of things in these respects is neither creditable nor safe for the Church, but is pregnant with scandal and danger —a scandal and a danger which are daily augmenting—has long been, as you are well aware,

my own conviction. And I could not enjoy a quiet conscience, if I thought that anything within my power had been left unattempted towards obtaining a remedy.

Whether a like responsibility rests in any degree on other members of the Church who may have arrived at a like conviction, is what I wish you most seriously and anxiously to consider.

APPENDIX.

The Petition above alluded to was subsequently presented to the House of Lords, signed by about two hundred members of the Church; including the Lord Bishop of Kildare, and about an equal proportion of Clergy and of members of various Lay-professions (several of them Magistrates) in Dublin and the adjacent counties.

And I understand that other Petitions, to the same effect, are in a course of preparation, both from England and Ireland.*

I have thought it best to append to the subjoined copy of the Petition, the Report which appeared in the newspapers of the speeches made on the occasion of its presentation. It is of course (as must be expected when the debate is not on any great party-question) but a brief and imperfect sketch of what was said; but it is not substantially incorrect: and any reader who may wish to see a fuller statement of my views on the subject, is referred to the publications above alluded to, in note to p. 20.

* While these pages were going through the press, two of these Petitions, with between 200 and 300 signatures, have been placed in my hands for presentation.

"To the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The humble Petition of the Members of the United Church of England and Ireland, whose names and addresses are hereunto subscribed,

"Sheweth,

"That your Petitioners—aware that all human arrangements, however originally excellent, are liable to be affected by change of circumstances, so as to require measures to be adopted for their adjustment—feel deeply that the United Church of England and Ireland has suffered disadvantage from a similar cause, operating upon her position as connected with the civil Legislature of the Country.

"That the Church of England and Ireland, viewed as an important part of the Church of Christ, ought, as such, to enjoy the privilege permitted to other Churches and religious Bodies, of possessing *within herself*, such a power of regulation in her distinctly spiritual affairs, as may best promote the due discharge of the sacred duties required of her Ministers, and provide for the religious discipline of her own members.

"That, for the attainment of this, there is required the establishment of some deliberative Ecclesiastical Body, having authority to frame regulations, and to decide in questions of doubt and difficulty, respecting all such matters.

"That 'THE CONVOCATION,' supposing it adapted, not only to former times, but to all times, is fallen into desuetude; and that neither to revive that, nor to make any provision for supplying its place, is clearly at variance with the design of our Reformers.

"That the two Houses of Parliament were not originally designed, and were never considered as adapted, to be the sole legislative authority for the Church, in *spiritual* matters; and, that if they ever had been so adapted, the recent changes in the Constitution of those Houses—admitting, without distinction, to seats in the Legislature, those who may, or may

not be members of this Church—have given rise to a peculiar unfitness, and indeed unwillingness on their part, to be called on to exercise this authority in behalf of this Church.

"That your Petitioners consider it highly important to the safety and prosperity of Her Majesty's dominions, that this Church should not continue unprovided with a government; inasmuch as the doctrines and precepts which she maintains, must, when duly inculcated, always exercise the most important influence over a large proportion of Her Majesty's subjects, teaching them on the highest grounds, to discharge their social duties with diligence and fidelity.

"Your Petitioners are sincerely attached to the existing constitution of the Church of which they are members, and are not making application for any specific changes, but for the establishment of an Ecclesiastical Government, which shall have authority to determine what is, and what is not, binding on the members of this Church, and to pronounce respecting any changes which individuals may have introduced, or may propose to have introduced.

"And your Petitioners have been the more encouraged to make this application to your Lordships, from the distinguished notice which petitions on the subject of it have obtained in your Lordships' House, in recent sessions of Parliament.

"Your Petitioners, therefore, humbly pray that your Lordships will be pleased to consider what measures should be adopted for securing the efficiency of this Church, so as the better to enable her, in the existing circumstances of the Country, to carry forward the great objects of her original institution.

"And your Petitioners will ever pray for the welfare and prosperity of your Lordships."

"CHURCH-GOVERNMENT.

"The Archbishop of Dublin, in presenting a petition 'on the subject of Church-government,' said the evil arising from the want of a legislature for the Church had long and lamentably been felt. Some parties might say, 'What need of it?' they were, doubtless, misled by supposing that the Bishops were the governors of the Church. So they were, certainly, but only in the same way as civil magistrates were governors of the body politic; and who would endure the idea of a Government without a Legislature? Nor was there any less necessity in the Church than in the State for a legislative body to enact, alter, or abrogate its laws. No one could deny the dissension and dissatisfaction arising from the want of such a legislative control, and few could doubt that this want of tranquillity in the Church was owing to that cause.

"The petitioners were not, any more than himself, actuated by a wish for any alterations in the formularies or doctrines of the Church; but they desired that there might be some distinct body in the Church capable of settling matters that required settling.

"Neither did the petitioners, nor he himself, wish such a strict and close restraint as that no difference even on immaterial points should be allowed; but it was most important that those points which were to be left at large, should be understood to be left at large. Beyond all question, some points required to be determined decisively; there were others on which the members of the Church might be allowed to differ, and to form their own opinions. But then they should not be allowed to denounce each other as 'unsound.' There might not be any end of controversy in spiritual, any more than in temporal matters; and there would probably always be parties in the Church, as in the State; but as it would never be endured that the advocates of various political opinions should reproach each other with the heavy guilt of high treason, so it ought not to be the practice of disputants in Church-matters to accuse each other of heterodoxy,—a charge which, applied to the members of a Church whose doctrines it

was theirs to defend and abide by, was analogous to that of high treason applied to the citizens of any state. This, however, without any exaggeration, was the sort of accusation that had been hurled by disputants at each other of late years; and it was a course which he denounced as in the highest degree discreditable and disadvantageous to the Church. If men could not concur, by all means let them carry on their controversies; and, if they considered each other as 'Romanists' on the one side, or schismatics on the other, let them think so if they pleased; but they ought not to proceed to denounce each other, on their own authority, as virtually traitors to the Church of which they were members—as heretical, and as condemned by her creeds, articles, and formularies. Yet, not only the laymen, but the clergy and the bishops of the Church were every day assailed with such accusations by others professing the greatest zeal for the Church; nay, it had been announced, not merely in anonymous articles, but in avowed publications, that such and such bishops were 'unsound.'

"Of late years it had been the habit to allude to the bishops' charges,—to urge that such and such a bishop favoured or denounced certain opinions, &c. Now, it should be recollected that a bishop had no more authority to decide these points than any other members of the Church; they could do no more than avow their opinion; for doing which they were often assailed in the most gross and insolent manner, by those who happened to differ from them. It is commonly said that 'The clergy are, as a body, zealously attached to the doctrines of the Church, and cordial adherents to it.' But it could not be denied that even among those who made these professions—and doubtless in the most perfect sincerity—there were found certain parties who vehemently assailed each other as unsound; the men of one side declaring those of the other to be unfaithful members of the Church, and desiring that they should leave her communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the Church, or indeed to any community.

"Nor was it an evil likely to heal itself and die away by degrees, or to produce its own remedy; on the contrary, he

feared that it would increase, if a remedy were not speedily applied ; and that as it had been long increasing, so it would continue to increase.

" Men who discountenanced the opinions entertained by the petitioners on this subject, were wont to speak of the wisdom of our ancestors ; a principle which he could tolerate, even to something of an extreme, if accompanied by consistency ; but when it was well known that our ancestors had instituted a certain form of Church government, consisting of its own members, and that no such thing had been permitted to operate for more than a century, it was intolerable inconsistency to allege the wisdom of our ancestors as an excuse for departing from their practice, and contravening their intentions. He begged their lordships' indulgence in declaring solemnly that *rights* carried with them *duties*, and above all legislative rights ; and if the Parliament, which had alone the power of legislating for the Church, did not consider its intervention on this subject proper, it was the duty of Parliament to permit some other Body, whose province it should legitimately be, to interpose with a regular and recognised authority for the settling of the disputes and dissensions now unfortunately prevailing. He alluded, of course, to spiritual matters alone—matters of doctrine or discipline.

" Were he permanently in this country, and in their lordships' house, he should feel it his duty to submit a substantive proposition to their lordships, on this momentous subject; either for an address to her Majesty, praying that a commission might issue for inquiry, &c., or some other course. But as it was, he commended the matter to his brethren of the English bench, conscious that if they did not concur with him it would be in vain for him to moot the question ; and that if they did, they were, if for no other reason, certainly for that to which he had just alluded, best fitted to undertake it.

" The Bishop of Salisbury said, on a matter of such deep moment to the Church, and, therefore, to the nation, he could not omit saying a few words, though he could not enter much into the subject, in the absence of many of his right rev. friends ; some of whom had expressed opinions concurring

with those just advocated by the most rev. prelate. The position of the Church was most objectionable as a body without any power of self-legislation, or authority by internal arrangement to settle matters in which might be required adaptation, alteration, or abrogation. The inconveniences resulting from this state of things were most weighty and painful, pressing every day on the consideration of those whose position brought them particularly into contact with them; and now so notorious were they, that they could no longer be disregarded. If the reasons were required for the discontinuance of the ancient self-government of the Church, they would hardly be satisfactorily supplied, either in objections to the nature of the system, or to the altered circumstances of the times. The Convocation might not theoretically be the most excellent and perfect form of Church legislature; but he could not deem it so impracticable or useless as it had been represented. The upper house, composed of the prelates, could not, surely, be open to the charge of too great tendency to popular influences; and the other house consisted only of 144 members, a number which certainly, if popularly elected, might be susceptible of excited influences, but which was made up of, first, the deans, dignitaries next in rank to the bishops, and probably about the same age, not at all likely to consider matters in other than a calm and temperate manner; nor less likely to deal with Church-matters in such a spirit were the archdeacons—the very *élite* of the Clergy—to whom, assuredly, such subjects might safely be entrusted. So that more than half the members of the lower house were persons not popularly elected, but sitting by virtue of their stations and offices in the Church. The excitement common now-a-days in Church-matters might be ascribed in no slight degree to the absence of any recognised form of government —of any mode by which opinions could be brought to the test of calm consideration. Something analogous to this evil in the Church might be noticed in the excitement accustomed to pervade the country during the temporary cessations of Parliamentary deliberations, when public questions were discussed at dinners and meetings, and exciting language bandied

to and fro in speeches and papers—an excitement dying away in a great degree, when matters were brought again before regularly authorized assemblies; and even the wild excitement—the fierce language echoed so loudly on the other side of the Irish Channel, was apt to die away to something more approaching rational discussion and argumentative consideration when it was brought into the houses of Parliament. Nor was this wholly dissimilar to what must occur in a Church where there was no authorized body to consider conflicting opinions calmly; and, therefore, they were left to the excited and exciting controversies of those least able and least willing to treat them in so befitting and beneficial a spirit. There would be no safety or security to the Church, if she were not permitted to accommodate herself in a due degree to the altered circumstances of the age, and with recognised authority to meet the necessities which, in the course of time, must inevitably occur.

"The Bishop of Ossory at some length expressed his dissent from the prayer of the petition, but in so low a tone of voice as rendered him wholly inaudible in the gallery.

"The Archbishop of Dublin denied that the petition contained one word respecting a Convocation. It was merely a petition praying that the Church by some means might be allowed to govern herself."

The Bishop of Ossory's speech, though inaudible in the gallery, was heard by those near him.

His Lordship expressed his hearty assent to the principle of the Petition; but was averse to its being applied *at the present time*, on account of the excited state of party-feeling now existing in the Church, and which he feared might be aggravated by the assembling of any commission, synod, convocation, or other body of men for the purpose of either acting as a government for the Church, or framing any such government.

I have heard the same language from many others; not only from those who are merely seeking a pretext for getting rid of the measure, by indefinite postponement, but from persons whom I cannot doubt to be sincerely convinced of the anomaly, the discredit, and the danger of leaving the Church virtually without any legislative government, and sincerely desirous of remedying the evil on some favourable occasion which they expect will actually offer.

Such persons cannot I think but perceive, on more attentive reflection, that the very same argument would apply equally in *civil* affairs; and yet it would be thought ridiculous for any one to say, that though Parliaments are a very beneficial institution, he deprecates the assembling of a Parliament *just now*, because there is so much political excitement in the country, and the hostile parties are so violently opposed, that it is to be feared there would be a very stormy session, and that mutual hostility would be aggravated rather than allayed; let us therefore have no session of Parliament *this* year.

No one in the present day would, on such a question, use such arguments. But it is not unlikely that they occasionally had weight with the unhappy Charles I. and some of his advisers. He dreaded the probable violence of a Parliamentary session, after having for some time endeavoured to carry on the government *without* Parliaments. It is not unlikely that some of his advisers hoped to avoid the evil by waiting till men's minds should be in a somewhat calmer state: and if at any time there did appear to be a comparative calm,—a remission of the murmurs, and of the agitation of the public mind, *this* would naturally supply a renewed

ground for hope that the discontents would blow over, and the Nation submit to the want of Parliaments. And the result, as we all know, was that every remedy was deferred till too late, and that the Parliament which ultimately it was necessary to summon, overthrew the Constitution.

Certain it is that in all cases of this kind we must expect to meet with the cry of "NOT NOW," on occasions of the most opposite character. When men's minds are in an excited and unsettled state, we are told "*not now;*" wait for a period of greater tranquillity: when a lull takes place, and there is as little of discontent and of party-animosity as one can ever hope to find, again the cry is, "*not now;*" why unsettle men's minds? Why not let well alone? *Quieta ne movete:* it will be time enough to take steps when there is a general and urgent cry for it. In short, when the waters are low, we are told that it is useless trouble and expense to build a bridge: when they are high, that it is difficult and hazardous to build a bridge.

When the subject of Church-government was brought forward by me some years ago,* it attracted far less attention than on a subsequent,† and again, on the last occasion. And the very indifference which at first prevailed in the minds of many, was an additional proof to me of the importance of taking steps to provide a remedy. For it seemed not even to have occurred to the minds of many of the members of the Civil Legislature, that, as the Law now stands, Parliament (however ill adapted for the office), is the *only* legislative

* See Report of Debate on the Presentation of a Petition, &c. in the vol. of "Charges and other Tracts."

† See "Appeal on behalf of Church-government."

government of the Church. They were so far from having either thought of themselves exercising that right and discharging the duties involved in it, or else delegating these to some other Body, that the whole trust thus confided to them seemed to have escaped their notice.

But very different views are now taken. Those sentiments as to the importance of providing a government for the Church, which were strongly expressed by several of the Prelates in the House of Lords, about three years ago, and tacitly acquiesced in by the rest who were present (and there were not above one or two of the whole number absent), are now widely spread, and are rapidly gaining ground.

There are still indeed a few persons,—but the number is daily diminishing,—who have thought and inquired so little on the subject as to suppose that the only object of a Legislative Church-government must be to *change our Religion;* and that if we are sincerely convinced of the purity of our Faith, and are sound and attached members of the Church, we must adopt the inference that there would be nothing for a Government to do.

It is hardly necessary to remark, that, by parity of reasoning, any one who is attached to the British Constitution, ought to carry out to its full extent the maxim of "nolumus leges Angliæ mutari," and to advocate the discontinuance of Parliaments. I have seen also in a recent publication a forcible representation of the discrepancies prevailing in the several Dioceses,—of the doubts, perplexities, and heart-burnings that exist—and of the discredit and danger to the Church thence resulting: while the conclusion drawn was that *no* Commission, Assembly, Synod, or other Church-government should be appointed, but that the Bishops should be left

(*as now*) to decide "pro re nata," each according to his own judgment, on matters coming under his control. In short, that *because* the existing state of things produces great and notorious evils, *therefore* it should be left unaltered!

But instances of such extreme thoughtlessness in discussing this subject are at present, I believe, rather the exception than the rule.

The present state of parties in the Church has roused, and is continually rousing more and more, the attention not only of persons zealous in the cause of true religion and Church-fellowship, but even of some who think of little beyond the convenience and advantage of regularity and quietness. The opinion I ventured to express several years ago, that it was in vain to expect matters to come right spontaneously, and that the evils I was adverting to, would—instead of dying away of themselves—be likely rather to go on continually augmenting,—this opinion has been since so fully confirmed by sad experience, that it is now adopted by many (and will be, probably, by many more) who formerly thought differently.

When men see, for instance, such a spectacle as that of two Regius Professors in the same University both *under the ban of that University*, on the ground of *unsoundness of doctrine*, though the specific charges brought against them, and the modes of proceeding, were totally different, these, and such things as these, it cannot be expected will pass "over us like a summer cloud which we regard not." It cannot but be expected that some of those who hold high offices in the Church and are jealous for its credit, and purity, and efficiency, should at least meet and consult together, with a view to consi-

dering what steps should be taken, and whether any, to remedy existing evils, and avert impending dangers. If their deliberations should even lead to no completely satisfactory result, or even to no result at all, it will at least be something to have made *efforts* in a good and an important cause, even though unsuccessful, and not to have abandoned in despair without a trial all attempts to repress irregularity,—to "drive away strange doctrines contrary to God's Word," to satisfy the reasonable doubts and scruples of those of tender conscience,* and to re-establish as far as possible charity and mutual forbearance, good order, consistency, and harmony within the Church.

I have thought it advisable to conclude by subjoining an extract from a Note appended to Essay II. on "The Kingdom of Christ," which was considerably enlarged in the second edition. The addition was printed separately for the use of the purchasers of the first edition, to whom it was distributed *gratis:* but I believe there were several of these into whose hands it did not come, from their not being aware of that separate publication.

"On this point it is only necessary to remark how important it is, with a view to good order and peace, that *some* determination should be made, and should be clearly set forth, by any Church, as to this and other like practical questions; and that they should not be left in such a state of uncertainty as to furnish occasion for disputes and scruples.† Many points of *doctrine*, indeed, that may fairly be regarded as non-essential,

* See "Wodehouse on Subscription;" two pamphlets published, the one in 1840, and the other in the present year.

† See "Appeal on behalf of Church-government."

it may be both allowable and wise for a Church to leave at large, and pronounce no decision on them; allowing each Minister, if he thinks fit, to put forth his own exposition *as* the result of his own judgment, and not as a decision of the Church. But it is not so, in matters even intrinsically indifferent, where Church-*discipline* is concerned. A Minister ought to be as seldom as possible left in the predicament of *not knowing what he ought to do* in a case that comes before him. And though it is too much to expect from a Church composed of fallible men that its decisions on every point should be such as to obtain universal *approbation* as the very best, it is but fair to require that it should at least *give* decisions, according to the best judgment of its Legislators, on points which, in each particular case that arises, *must* be decided in one way or another.

"That so many points of this character should in our own Church be left in a doubtful state, is one out of the many evils resulting from the want of a Legislative Government for the Church: which for more than a century has had none,* except the Civil Legislature; a Body as unwilling, as it is unfitted, to exercise any such functions. Such certainly was not the state of things designed or contemplated by our Reformers; and I cannot well understand the consistency of those who are perpetually eulogizing the Reformers, their principles and proceedings, and yet so completely run counter to them in a most fundamental point, as to endeavour to prevent, or not endeavour to promote, the establishment of a Church-government; which no one can doubt *they* at least regarded as a thing essential to the well-being, if not to the permanent existence, of a Church. †

"I have never heard any thing worth notice urged on the opposite side, except the apprehension that such a Church-government as would be probably appointed would be likely to

* See "Case of Occasional Days and Prayers," by John Johnson, A.M. Vicar of Cranbrook, in the Diocese of Canterbury.

† See "Speech on presenting a Petition from the Diocese of Kildare, with Appendix," reprinted in a volume of Charges and other Tracts.

be *objectionable ;*—would probably be a *bad* one. I have no doubt of this ; if by ' bad ' be meant *faulty*. In this sense, I am convinced that no government, civil or ecclesiastical, ever existed, or will exist, that is not ' *bad.*' All governments being formed and administered by fallible men, it would be absurd to look for any that shall be exempt from errors, both in design and in execution.* But the important question, and that which alone is really to the present purpose, is, whether it is likely a Government should be established that is *worse* than the absence of government.

" As for the specific objections entertained against a Church government, I believe the particular evils most commonly apprehended from the establishment of one, are these two : the conferring of an excessive power on the *Clergy*, who, it is hastily assumed, are to be sole Governors of the Church ; and the predominance, in any Assembly to which the supreme power might be entrusted, of some one of the exclusive and violent parties existing in the Church ; who would accordingly, it is concluded, establish and enforce such regulations as would drive out of its Communion a large portion of its members.

" The former of the above objections will disappear, I think, on a very moderate degree of reflection. The idea that all ecclesiastical government must of course be vested in the Clergy, arises, partly perhaps, from the common error of using the terms ' Church ' and ' Clergy ' as synonymous, partly, from men's recollecting that the *Convocation* (of which the shadow still remains) consisted of Clergy, and forgetting that it had not the government of the Church solely, but conjointly with the King and the Parliament ;—that Parliament consisted of *members* indeed, but not of *ministers* of the Church ; and that the Prayer-book does not rest on the sole authority of Convocation, but is part and parcel of an Act of Parliament. And whether we look to the actual condition of our own Church, in which the appointment to all the Bishoprics, and to most of the Parishes, is in lay-hands, or to the

* " Erunt vitia, donec homines."

off-shoot of our Church in the United States, which is governed partly by lay-members, we cannot consider it as anything unprecedented that the Laity should have a share in Ecclesiastical government.

" In truth, nothing can be more unlikely than that either the Clergy should think of excluding the Laity, or the Laity, themselves, from all voice in ecclesiastical regulations.

" The other apprehension,—that of a complete preponderance of some extreme party,—arises, I conceive, from not taking into account the influence which, in every Assembly and every Society, is always exercised,—except in some few cases of very extraordinary excitement, and almost of temporary disorganization,—by those who are in a *minority*. It might appear at first sight—and such is usually the expectation of a child of ordinary intelligence, and of all those who are deficient in an intelligent study of history, or observation of what is passing in the world,—that whatever Party might in any Meeting or in any Community, obtain a *majority*, or in whatever other way, a *superiority*, would be certain to carry out their own principles to the utmost, with a total disregard of all the rest; so that in a Senate for instance, consisting, suppose, of 100 members, a majority, whether of 51 to 49, or of 70 to 30, or of 95 to 5, would proceed in all respects as if the others had no existence: and that no *mutual concessions* or compromises could take place except between parties exactly balanced. In like manner a person wholly ignorant of Mechanics might suppose that a body acted on by several unequal forces in different directions would obey altogether the strongest, and would move in the direction of that; instead of moving, as we know it does, in a *diagonal*,—in a direction approaching *nearer* to that of the strongest force; but not coinciding with it.

" And experience shows that in human affairs as well as in Mechanics, such expectations are not well-founded. If no tolerably wise and good measures were ever carried except in an Assembly where there was a complete predominance of men sufficiently enlightened and public-spirited to have a decided preference for those measures above all others, the

world would, I conceive, be much worse governed than it really is.

"No doubt, the larger the proportion of judicious and patriotic individuals, the better for the Community; but it seems to be the appointment of Providence that the prejudices, and passions, and interests of different men should be so various as not only to keep one another somewhat in check, but often to bring about, or greatly help to bring about, *mixed* results, often far preferable to any thing devised or aimed at by *any* of the parties.

"The British Constitution, for instance, no intelligent reader of history would regard as wholly or chiefly the work of men fully sensible of the advantages of a government so mixed and balanced. It was in great measure the result of the efforts, partially neutralizing each other, of men who leaned, some of them towards pure Monarchy, and others towards Republicanism. And again, though no one can doubt how great an advance (it is as yet only an *advance*) in the principles of religious *toleration*, and of making a final appeal to *Scripture alone*, is due to the Reformation, yet the Reformers were slow in embracing these principles. They were at first nearly as much disposed as their opponents to force their own interpretations of Scripture on every one, and to call in the Magistrate to suppress heresy by force. But not being able to agree among themselves *whose* interpretation of Scripture should be received as authoritative, and *who* should be entrusted with the Sword that was to extirpate heresy, compromises and mutual concessions gradually led more and more to the *practical* adoption of principles whose theoretical truth and justice is, even yet, not universally perceived.

"And similar instances may be found in every part of History. Without entering into a detailed examination of the particular mode in which, on each occasion, a superior party is influenced by those opposed to them,—either from reluctance to drive them to desperation, or otherwise,—certain it is, that, looking only to the results,—the practical working of any Government,—in the long run and in the general course of its measures,—we do find something cor-

responding to the composition of forces in Mechanics; and we find oftener than not, that the course actually pursued is better (however faulty) than could have been calculated from the character of the greater part of those who administer the Government. The wisest and most moderate, even when they form but a small minority, are often enabled amidst the conflict of those in opposite extremes, to bring about decisions, less wise and just indeed than they themselves would have desired, but far better than those of either of the extreme parties.

"Of course we are not to expect the same exact uniformity of effects in human affairs as in Mechanics. It is not meant that each decision of every Assembly or Body of men will necessarily be the precise "resultant" (as it is called in Natural Philosophy) of the several forces operating,—the various parties existing in the Assembly. Some one or two votes will occasionally be passed, by a majority—perhaps by no very large majority—in utter defiance of the sentiments of the rest. But in the long run,—in any *course* of enactments or proceedings—some degree of influence will seldom fail to be exercised by those who are in a minority. This influence, again, will not always correspond, in kind, and in degree, with what takes place in Mechanics. For instance, in the material world, the impulses which keep a body *motionless*, must be exactly *opposite*, and exactly *balanced:* but in human affairs, it will often happen that there may be a considerable majority in favour of taking some step, or making some enactment, yet a disagreement as to some details will give a preponderance to a smaller party who are against any such step. When the majority, for example, of a Garrison are disposed to make an attack on the besiegers, but are not agreed as to the time and mode of it, the decision may be on the side of a minority who deem it better to remain on the defensive. Accordingly, it is matter of common remark that a "Council of War" rarely ends in a resolution to fight a battle.

"The results of this cause are sometimes evil, and sometimes,—perhaps more frequently—good. Many troublesome

and pernicious restrictions and enactments, as well as some beneficial ones, are in this way prevented.

" And again, the *delay* and *discussion* which ensue when powerful parties are at all nearly balanced, afford an opening for arguments : and this, on the whole, and in the long run, gives an advantage—more or less, according to the state of intellectual culture and civilization—to the most wise and moderate,—in short, to those (even though but a small portion, numerically, of the Assembly) who have the best arguments on their side. Some, in each of the opposed parties, may thus be influenced by reason, who would not have *waited* to *listen* to reason, but for the check they receive from each other. And thus it will sometimes happen that a result may ensue even better than could have been calculated from the mere mechanical computation of the acting forces.

" The above views are the more important, because any one who does not embrace them, will be likely, on contemplating any wise institution or enactment of *former times*, to be thrown into indolent despondency, if he find, as he often will, that the majority of those around us do not seem to come up to the standard which those institutions and enactments appear to him to imply. He takes for granted that the whole or the chief part of the members of those Assemblies, &c., in which such and such measures were carried, must have been men of a corresponding degree of good sense, and moderation, and public spirit : and perceiving, (as he thinks,) that an Assembly of such men could not now be found, he concludes that wisdom and goodness (in Governments at least) must have died with our ancestors ; or at least that no good is *at present* to be hoped from any Government. And yet perhaps the truth will be that the greater part of the very Assemblies whose measures he is admiring may have consisted of men of several parties, each of which would, *if left entirely to itself*, have made a much worse decision than the one actually adopted ; and *that one* may have been such, as, though not actually to coincide with, yet most nearly to approach to the opinions of the wisest and best members

of the Assembly, though those may have been but a small minority. And it may be therefore, that he may have around him the materials of an Assembly not at all inferior in probity or intelligence to that which he is contemplating with despairing admiration.

"To apply what has been said to the case now before us; it does seem to me that in a Church-Government established on any tolerably fair and natural principles, though we must calculate on such imperfections as must attend every thing wherein imperfect man is concerned, there would be no reason to apprehend *more* imperfections than the best *civil* Government is liable to, (which every one admits to be on the whole a most important benefit) or than are to be found in the Ecclesiastical Government of the American Episcopalians, which though administered by fallible mortals like ourselves, is found, on the whole, to work very satisfactorily.

"To expect that any extreme party would exercise such uncontrolled sway as materially to corrupt or subvert the Church, would be against all experience.

"Suppose for instance that the principal legislative power of some Church were lodged in some Body of men the majority of whom were attached, more or less, to two or more Parties, entertaining extreme views: one, suppose, leaning a good deal towards the system of the Greek and Romish Churches, another towards that of the Puritans, &c. It would argue, I think, great ignorance of the lessons of History to conclude that one or other of these Parties must carry out their own views in the most unmitigated excess, and that the only question would be, *which* of the Parties would succeed in completely crushing the other, and would thenceforward domineer over, and rigidly coerce, or expel, all other Members of the Church. The conclusion warranted by analogy would, I think, be, that the opposite extremes would temper and partially neutralize each other;—that the moderate and judicious portion of the Assembly, and who were themselves the most exempt from party-bias, would persuade the least *im*moderate of each party to make some concessions for the sake

of peace, and to forego some of the most unreasonable of their requisitions;—that these mediators, by supporting what was right, and opposing what was wrong, in each party (for almost every party has something of each) would go a good way towards ultimately rejecting the worst part, and retaining the best part, of each proposal;—and that the final result would be, that many points would be left at large, which would have most probably been determined in an objectionable way by either party if left wholly unchecked; and that other points, (such as require to be determined one way or another in order to avoid future dissension) would be determined on wiser and better principles than the greater part of the Assembly would, in the first instance, have adopted; while an opening would remain for continual progress in the removal of such defects, and the adoption of such improvements, as experience and reflection might point out.

"And it may be added—what is, in practice—a very important consideration—that in any *new* enactment or institution, whatever defects and errors may exist, men readily discover and willingly set themselves to remedy. The evils, on the other hand, or imperfections, of any state of things which people have been *long accustomed* to, even when amounting to the most crying abuses and grossest absurdities, they are slow to perceive, still slower to acknowledge, and slowest of all to remedy. As I have elsewhere observed, though "it is commonly and truly said, when any *new and untried* measure is proposed, that we cannot fully estimate the inconveniences it may lead to in practice, this is, we may be assured, even still more the case with any system which has *long been in operation.* The evils to which it may contribute, and the obstacles it may present to the attainment of any good, are partly overlooked or lightly regarded, on account of their familiarity, partly attributed to such other causes as perhaps really do cooperate in producing the same effects, and ranked along with the unavoidable alloys of human happiness, the inconveniences from which no human policy can entirely exempt us. In some remote and unimproved districts, if you complain of the streets of a town being dirty

and dark, as those of London were for many ages, the inhabitants tell you that the nights are cloudy and the weather rainy: as for their streets, they are just *such as they have long been;* and the expedient of paving and lighting has occurred to nobody. The ancient Romans had, probably, no idea that a civilized community could exist without slaves. That the same work can be done much better and cheaper by freemen, and that their odious system contained the seeds of the destruction of their empire, were truths which, familiarized as they were to the then existing state of society, they were not likely to suspect. 'If you allow of no plundering,' said an astonished Mahratta chief to some English officers, 'how is it possible for you to maintain such fine armies as you bring into the field?' He and his ancestors, time out of mind, had doubtless been *following their own footsteps* in the established routine; and had accordingly never dreamed that pillage is inexpedient as a source of revenue, or even one that can possibly be dispensed with. *Recent* experiment, indeed, may bring to light and often exaggerate the defects of a new system; but *long familiarity* blinds us to those very defects.*

"But it is quite otherwise with any thing recently introduced. As we find men tolerating, in houses they have long inhabited, the inconvenience of some ill-placed door, or window, or passage, when the remedy would be easy, though, in a newly-built house, if any like inconvenience were found, an alteration would be made instantly, so it is in legislation, and in all human affairs. While the most inconvenient and absurd laws are suffered to remain unchanged for successive generations, hardly an Act is passed, that any defects in it are not met by 'Acts to amend' it, in the next, and in succeeding Sessions.

"The practical inference,—and it is a highly important one—is, that when any existing law or institution that is in itself bad, is remedied, even in a mode that is far from satisfactory, we ought not to be disheartened, but to look forward with

* First Letter to Earl Grey, pp. 55, 56.

cheering hope to a *remedy of the remedy*,—a removal of the newly-introduced evils,—as a change far more easily to be brought about than the *first* change.

"Those who remember the University of Oxford at the commencement of this century, when in fact it hardly deserved the name of a University,—who remember with what difficulty, and after what long delay, the first statute for Degree-Examinations was introduced—how palpable were the defects of that Statute, and how imperfectly it worked,—and lastly, how easily in comparison these defects were, one by one, remedied, and successive improvements from time to time introduced,—such persons must have profited little by experience, if they deprecate the application of any remedy to such a gross and glaring evil as the want of a Church-government, for fear the remedy should not be such, in the first essay, as to meet their wishes.

"The same may be said in respect of the appointment of any *new kinds* of Functionaries, as compared with those whose offices have long existed. As civilization advances, public opinion requires more and more of purity and regard to the public good in the appointment of public Functionaries, and in the conduct of those appointed. But this is incomparably more seen in the case of offices which are themselves of recent institution. Assistant Commissioners under the new Poor-Law,—Superintendents and other Officers of National Education—and the like,—are expected to be appointed purely on the ground of superior fitness. The least shadow of a suspicion of favouritism, in the appointment even of a person confessedly *fit*, if there be a doubt whether one might not have been found still *more* fit, raises the greatest alarm and clamour, even in those who, in disposing of Livings, Bishopricks, or other long-established situations, however important, never so much as think of waiving—nor are by the Public expected to waive,—all personal and political considerations; and who take merit to themselves if the persons they appoint are not absolutely *un*fit.

"Another consideration which ought not to be lost sight of, is, that for any evils which *might* be produced through the

fault of Legislators, *those Legislators* would be *responsible:* while for the evils (not, which *may* arise, but which are *actually existing*, notorious, and grievous,) caused by the want of a Legislature, every Prelate, every Minister, and every Member of the Church is responsible, who has it in his power to do anything — much or little — towards the remedy of that want, and neglects to do his utmost."

THE END.

R. CLAY, PRINTER, BREAD STREET HILL.

THOUGHTS

ON

CHURCH-GOVERNMENT;

BEING THE SUBSTANCE OF

A CHARGE,

DELIVERED AT

THE VISITATION OF THE DIOCESE AND OF THE PROVINCE OF DUBLIN, 1844.

BY

RICHARD WHATELY, D.D.

ARCHBISHOP OF DUBLIN.

Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ.

Acts xix. 39, 40.

LONDON:

B. FELLOWES, LUDGATE STREET,

AND GRANT, MILLIKEN, AND BOLTON, DUBLIN.

MDCCCXLIV.

ADVERTISEMENT.

It has been judged on the whole most advisable, for several reasons, to print without any material alterations or additions the Charge as it was delivered in the several Dioceses visited; and to throw into an Appendix some additional remarks, which would have been incorporated with the body of the Discourse had publication been originally designed.

The work will in consequence have the less regularity as a composition; but it is hoped that the arguments will not be the less clearly understood; and that the reader will not feel the less assured that nothing has been said that is not, in substance, the result of long and careful reflection.

A CHARGE,

&c. &c.

In adverting to the subject of Church-Government, it is not my design to enter on a full discussion of a question on which I have already written and published more than once; nor again, to engage in controversy with those who have maintained opposite views to mine; but, principally, to invite attention to the existing state of public feeling in reference to this subject, and to suggest the inferences that may be drawn from reflection on that state.

That the question is one not only of great but of increasing interest to the Christian world, has been testified by the petitions presented to both Houses of Parliament, in the Sessions of 1843 and of 1844; most of them very numerously signed.*

* See Appendix A.

The absolute number however of the signatures is a circumstance, though very important, yet of less importance than the *variety* of them; I mean, that the signatures came, not from any one district, or from any one party, or from any one class of men. The lists exhibit numerous names of members of the Church residing in various and distant parts both of England and Ireland,—of persons wholly unconnected except as Churchmen, and unknown to each other,—of Clergy and Laity,—and of various parties in the Church, and of no party.*

A feeling so widely spread, and, what is much more, so manifestly on the increase, and which is gaining ground not slowly, as to the desirableness of having a Government for the Church, cannot certainly be a matter of indifference to any well-wisher to that Church. Whether the object proposed be a thing to be desired, or to be deprecated, it is at any rate sufficiently important to claim our most earnest attention. And I cannot but think it the duty of any sincere member of our Church, whether Clerical or Lay, either to endeavour to forward such a measure, if convinced that it *is* desirable, or, if he thinks it, on the whole, an evil, and an evil that is *avoidable*, to take timely measures for averting it: or

* See Appendix B.

if again any one consider it as undesirable indeed, but yet unavoidable,—if he regard the appointment of any Legislative Government for the Church as fraught with more danger than advantage, but is yet convinced (as he may see good reasons for being) that it *will* take place,—that though it may be possible somewhat to delay it, the ultimate prevention of it is impossible,—if such be any one's conviction, he is clearly bound to consider in what way the apprehended evils may best be guarded against or mitigated.

My own reasons for advocating the institution (or rather, more properly speaking, the restoration) of a Church-Government, I need not much enlarge on at present, as they have been from time to time freely laid before the Public.* But it is worth remarking that the *presumption* is manifestly in favour of a government, of some kind or other, for every Community. The burden of proof lies plainly with those who would in any case advocate an exception to the general rule. It is evidently they that are called on to

* See "Speech on the presentation of a petition from the Diocese of Kildare," in 1833, republished in the Vol. of Charges and Tracts; and likewise Appendix to Essay II. on "The Kingdom of Christ." The author of the Appeal on behalf of Church-Government (Houlston and Stoneman, Paternoster-row, 1840) has also published therein the Report of the Debates on the subject in 1840.

shew cause why, in some particular instance, *that* should be inexpedient or needless, which is admitted, generally, to be essential to the well-being and to the stability of a Community.

And I will add, that there is also a presumption, generally, in favour of the deliberate judgment, in matters pertaining to our Church, of those of our Reformers who purified and organized it; whose manifest design it was that it should never be left without a Legislative-Government; consisting, of course, exclusively of persons who should be members of that Church.

I am far from attributing to our venerable Reformers an infallibility which they never claimed. In some points it may be that they judged erroneously; and in many more, probably, we should be mistaken as to what *was* their judgment, if we were to conclude at once that whatever arrangement or institution they fixed on as best suited to the particular circumstances of their own times, was necessarily regarded by them as equally adapted to all future times, and to all circumstances however different. I am only pointing out that such a degree of deference is due to their judgment as calls on us to consider carefully the reasons for and against their procedure. Let us condemn it, but not unheard, if it shall appear that in some point they were mistaken; and again let

us take care to distinguish from *mistakes*, whatever they themselves would have settled differently had they been able, and whatever they designed to be merely temporary.

Under this last head, however, Church-Government assuredly is not to be placed. The *particular constitution* indeed of the Government under which the Church should be placed, our Reformers probably did not regard as anything essential and immutable. But *some* kind of government—not merely an administrative, but a legislative government,—and that, consisting of members of the Church,—this, they certainly did not regard as a temporary institution, which in after times might be wholly dispensed with. Yet such a government is now, and has long been, practically, altogether wanting. I mean, that there does not, practically, exist any supreme power lodged in any person or Body of men, members of the Church, either to enact, alter, or abrogate any laws or regulations for the Church, or (in many cases) even to pronounce authoritatively, what is and is not in accordance with its existing decisions.*

And in consequence, there have arisen, and have for some time prevailed, with a great increase of late, some of the disastrous consequences of

* See Appendix C.

this kind of anarchy. I do not mean merely that there are differences of opinion among members of the Church, and parties within it, (for this is what must always be looked for) but that controversies take place among persons denouncing each other as *unsound members* of the Church;—as not properly and really belonging to it.

Now the distinction between this, and every other, description of controversy, is one which appears to me to be of the highest importance, and one which should be clearly perceived and steadily contemplated. To expect to establish in any Community, civil or ecclesiastical, a form of government so perfect as to bring all men to agree in opinion respecting every matter that concerns the Community, would be extravagant. It must always be expected that different measures will be advocated by different persons; and that parties will be formed, sometimes very strongly opposed, and ready to stigmatize each other's views as detrimental to the welfare of the Community; and even as adverse to the spirit of the constitution. We know that this is what, in civil concerns, actually exists in our own country. But while perfect freedom of debate on political questions is permitted, and each person is allowed to impugn the *expediency* or *propriety* of any measure advocated by his opponents, no one is permitted to tax them with being *traitors to their*

country. A charge of treason brought by one member of Parliament against another, would not be tolerated for a moment; because such a charge might be laid—and would therefore be required to be laid—before a tribunal competent to try the accused party. If we could conceive such a state of things, existing in a political Community, as that members of that Community, and even persons holding office in it, should be with impunity denounced by each other as *disloyal subjects*,—as being in the interests of a foreign and hostile power,—as guilty of overt acts of treason,—and if there were no Authority to investigate and finally decide on such charges, —no Court or person empowered to pronounce which party, or whether either, were guilty of an infraction of the law,—if we could conceive, I say, such a state of things to be going on unchecked, and without prospect of a remedy, —most persons, I conceive, would anticipate a dissolution, not very remote, of a Community that should be in such a state of anarchy.

Now a charge of what is properly called *heresy*—a charge, that is, brought against a member (and especially, a minister) of a certain Church, of being fundamentally at variance, in practice or doctrine, with its principles and enactments,—this, every one must perceive on a

moment's reflection to be precisely analogous to a charge of *treason*.

And that imputations of this nature are openly laid against members and ministers of our Church, is but too notorious. Indeed I would not thus publicly have adverted to a subject so painful and so disgraceful to us as a Community, —so fraught with matter for exulting reproach from our avowed adversaries—were it not a matter far beyond our power to suppress or disguise :

> " Pudet hæc opprobria nobis
> Et dici potuisse, et non potuisse refelli."

When, for instance, such a case can occur as that of two Professors of the same University being at the same time under the ban of that University for alleged heterodoxy, on perfectly different grounds, and yet both of them retaining their station, and their office as Clergymen of the Church to which that University pertains, the evil has manifestly reached such a height that though we may resolve to shut our eyes to it, it would be vain to think of shutting the eyes of the Public.

Without dwelling longer—which would be a superfluous as well as a painful task—on the proofs that might be accumulated of the existence of such evils as I have adverted to, I will

take leave to remind any who may flatter themselves that all these evils will spontaneously melt away and remedy themselves if left untouched, —that just such were the hopes cherished when (nearly eleven years ago) I took occasion, on presenting a petition from the Diocese of Kildare, to offer some remarks on the present subject. When I then spoke of the existing evils springing from the absence of a Church-Government, I was looked on I believe as an alarmist, by some persons, who were convinced that those evils and supposed dangers would—in the colloquial phrase —blow over; and that every serious disorder, dissatisfaction and disunion would in time abate, of themselves, and be no more thought of. I on the contrary maintained that they were more likely to go on continually increasing, if no remedy were administered; and that the case was clearly one for the application of Bacon's valuable maxim, "Since things change for the worse spontaneously, if they be not by counsel and design changed for the better, what end will there be of the evil?"* And again, "He who shuns new remedies, must look for new evils."†

And now let any one but review in his own

* "Cum per se res mutentur in deterius, si consilio in melius non mutentur, quis finis erit mali?"

† "Qui nova remedia fugit, nova mala operitur."

mind that interval, and consider whether the apprehensions I then expressed have not been most fully and unhappily verified. Some may recollect (the Speech I have alluded to having been published shortly after) what my then anticipations were, and what was said of them at the time, and what was, at that time, the state of the Church in respect of those points I have been alluding to. And let any one but review that interval of eleven years, and reflect on all that has taken place in the Church during that time, and all that is now, daily, taking place around us; and then let him decide whether my anticipations have been refuted or confirmed by experience.*

Many however there were at that time, and still are, who though far from being unaware of, or indifferent about such evils as I have been speaking of, are disposed to consider almost anything as preferable to the risk of the mischiefs that might be done by a Legislative Assembly; whether denominated Convocation, Synod, Convention, or by whatever other name.† They dwell on the danger of the intemperate violence of the Parties that would find their way into it, —of the mutual provocations that would be given,—the cabals that would be formed, both

* See Appendix D. † See Appendix E.

in the appointment of such a Body, and in the transactions of the Body itself,—the stormy debates that would ensue,—and various other evils; which I am far from extenuating, or from regarding as impossible to occur. And all this would certainly furnish a valid and strong argument; supposing those very evils, or corresponding ones, did not *exist already*, and in an aggravated form, and much more extensively diffused, and with less prospect of mitigation or termination, under a state of what may be termed anarchy.

If we could suppose it possible for the Church, or for *any* Community of whatever kind, to subsist in a safe and prosperous condition without a Government, then, the manifest disadvantages of one kind or another which must attend every possible or conceivable form of government administered by fallible mortals, would justify us in declining to try an unnecessary and hazardous experiment.

But I have spoken of "government," generally, and of "a Community," generally, because I wish to call attention to a consideration which seems to me decisive of the whole question. Let any one consider whether he has ever heard any reasons (I certainly never have) against a Church-government, which would not equally apply to civil-government also;—whether the objections

urged—many of which I confess to be valid and strong objections—against a Church-synod, would not equally lie against a Parliament.* No one surely will deny that party-spirit, sometimes violent and factious, does exist among political legislators;—that many of them, and also of the Electors, are subject to bias from private interests, ambition, and other feelings;—that the ill-informed or the prejudiced will sometimes obtain a mischievous influence; and that occasional injudicious legislation is the result.

For the prevention or mitigation of such evils, various schemes—many of them unwise or visionary, have from time to time been suggested. But a man would be reckoned, not injudicious or visionary, but absolutely insane, who should seriously propose to avoid such evils by a total discontinuance of Parliaments;—by dispensing with all legislative-government for ever; or again by merely *suspending* the functions of government, and *deferring* the summoning of Parliament till party-spirit should have become extinct, and till all men should have become duly qualified by perfect purity of mind and dispassionate sobriety of judgment for exercising aright the duties of Electors and of Legislators.†

* See Appendix F.

† Such an experiment, though, as I have said, it is what nó one would, in the nineteenth century seriously propose trying,

No one, I say, would be considered (if believed to be speaking seriously) as of sound mind, who should, in political concerns, rest on such arguments as are, in ecclesiastical, satisfactory to many minds. In the State, that anarchy would be regarded, even in prospect, with horror, which, in the Church, when actually existing, many are willing to submit to, rather than attempt the remedy.

In truth, in almost all human transactions, we can seldom hope for anything better than a choice of difficulties and disadvantages. And no one would be fit to live in the world a single day, who would accept no benefit, and take no step, unless under a perfect certainty of unalloyed good, without the drawback of any risk, or of any call for vigilant care, and exertion. No rational decision therefore can be formed from a mere contemplation of the difficulties and objections on one side, without taking into account the alternative. For in that way a case may be made out against every institution or course of

is not unlike what actually was tried in the reign of Charles I. Doubtless a dread of what would be considered by him a factious and insubordinate spirit in a House of Commons, and of demands such as he would deem unreasonable, was among the reasons which induced that unhappy prince to endeavour to govern without a Parliament, or at least to defer as long as possible the summoning of one. And we all know what were the consequences.

conduct, or measure, that can even be conceived.

This indeed has been shown, by an ingenious experiment, in a well-known work, Burke's "Defence of Natural Society," under the assumed person of Lord Bolingbroke. I remarked just above that no one in his senses ever *seriously* argued against Civil-government altogether, from the undeniable imperfections and evils to which all Governments are liable: but Burke has done this ironically, by way of exposing, in the form of a "reductio ad absurdum," the fallacious procedure of Lord Bolingbroke in respect of ecclesiastical institutions; showing that, by parity of reasoning, corresponding objections might be brought (as I have just above remarked) against all civil-governments also, and that a corresponding inference might be drawn in favour of what he calls "Natural Society;" *i.e.* the condition of savages without any government at all.*

I do not mean, nor did I ever mean, to be understood as deprecating all consideration of objections, and wishing them to be passed by unnoticed. I only deprecate the practice—not an uncommon one—of requiring that all objections shall be removed before any step is determined on: which amounts virtually (since, as

* See Appendix G.

Bacon observes, "not to resolve, is to resolve") to a determination to take no step. So far however am I from recommending that objections should be left unnoticed, that what I have always urged has been to contemplate and *compare together* the objections on *both* sides of an alternative, and to decide accordingly.

If therefore any one is convinced, on such a comparison, that the evils to be apprehended from any form of Church-Government that can reasonably be hoped for are really *greater* than either the existing evils or that increase of them which there is reason to apprehend, such a one is at least consistent in deprecating the efforts which many are now making towards the attainment of a Government. And though the number of these last is very considerable, and (as I remarked at the outset) has been for some time past very much on the increase, still, I do believe that, as yet, the predominant feeling among the greater number of the members of our Church, including many of the most influential, is one of strong apprehension of the danger of unwise decisions being adopted by any Church-Government that might be established, and of a consequent aggravation of the existing evils.

Now at the first glance, it may be deemed paradoxical to infer from the very existence of

these apprehensions, that there is no ground for alarm;—to argue that we have the less to fear because much fear is felt by a great number, and by those whose opinions deservedly carry most weight; and that the greater in their estimation the danger is, the less it is in reality. But on a moment's reflection any one will perceive that in the present case such an inference is perfectly just.

In the case indeed of any kind of evil which no human efforts can avert,—such as an unfavourable season, an earthquake, or an inundation—the anticipations of *such* a calamity, by persons who are competent judges, afford just ground of alarm: and the greater the number of these persons, and the stronger their apprehensions, the greater we should conclude the danger to be. But it is quite the reverse in a case where the very persons who *apprehend* the danger are those with whom it rests to *avert* it, by the vigilance and exertion which are called forth by those very apprehensions.

There is indeed hardly any Christian teacher who is not in the habit of earnestly pressing this very topic on the congregations committed to his charge, in respect of their christian conduct as individuals. He tells them that the greatest spiritual danger is in careless and confident security;—that an habitual dread of sin is a

necessary safeguard of Christian virtue;—that he "who thinketh he standeth should take heed lest he fall," and should "work out his salvation with fear and trembling;" making a vigilant self-distrust the basis, not of desponding anticipations, but of joyful confidence. He teaches them, in short, that the more awake men are to the dangers which beset their Christian course, the better is their prospect of escaping those dangers, and of steadily pursuing that course.

And the same reasoning will apply in the present case. For, all the evils that are apprehended must arise, if at all, through the faults or follies of the Church's own members;—through the intemperance or indiscretion of those who by their members or their character have a predominating influence in that Church. If therefore a great majority, including a majority of those who are most influential, are fully aware of the evils attendant on any rash steps, we have, in their apprehensions, the surest safeguard against such steps. The danger is the less, from their strong sense of the danger; because it will rest with them to guard against it. The evils apprehended being such as cannot arise but through their negligence, the more keenly alive they are to those evils, the less reason there is to anticipate them.

A parallel case indeed actually occurred, in

respect of political affairs, at the time of the French revolution. It excited in England, among a great majority of the nation, and the most influential portion of it, such a horror of revolutionary principles, and such a vehement dread (some have thought, an excessive, unreasonable, and hurtful dread) of their introduction into Britain, that whatever danger from that quarter might otherwise have existed was effectually averted by that very detestation and dread. For it is evident to any reflecting mind that a mere handful of revolutionists could not possibly overthrow the Constitution against the will of the great Body of the Nation.* And I cannot doubt that corresponding causes would in the present case also lead to analogous results.

For instance, one of the dangers of which there is I believe considerable apprehension, is, lest a Legislative Assembly of any kind should consider themselves as best performing their office by introducing a great number of new enactments, and by aiming perpetually at fresh and fresh innovations.† This would undoubtedly be a great and a very mischievous error. For in truth, a Legislature is performing a most valuable and a most appropriate service when it deliberately and advisedly *abstains* from super-

* See Appendix II. † See Appendix I.

fluous enactments, and pronounces authoritatively, and after due deliberation, that in such and such a case *no* alteration is needed.*

There would then be a great evil in losing sight of this principle; and if no apprehension of such an evil were entertained by the greatest and most influential portion of an Assembly, there might be a danger of that error being committed. But there cannot be, under divine Providence, a better safeguard against that error than a clear perception of its evil tendency, and of men's liability to fall into it. If a salutary dread of wanton innovations be present,—as I believe it is — to the minds of a great majority, and of those of the most weight, we may the better trust that they will not commit that error.

Again, I believe there is an apprehension in

* "There are many, perhaps, of these persons who do not seek unnecessary change; and who would even be perfectly satisfied, though on this or that point no alteration were made, provided it were certified on proper authority, that every thing, in respect of any such point, was right, and that no alteration in it was desirable. If any building were but suspected of being in a state of dangerous decay, much alarm would be excited by its being understood that no workmen could, or would, be sent up to inspect the condition of its roof. But if such an examination did take place, and the result was, that every beam and rafter was found perfectly sound, and needing no repairs, no one would say that the sense of security thus obtained was too dearly purchased"—*Speech on Petition from Clergy of Kildare. Charges and Tracts*, p. 514.

many minds, of harshly dogmatical decisions being laid down on many points which have hitherto been supposed to be left at large by our Church;—such decisions as might have the effect of excluding from our Communion persons well qualified to be sound and peaceable and useful members of it. I believe that there even exists an apprehension of some such decisions being carried,—in open debate in an Assembly,—by an overwhelming preponderance of certain parties who have hitherto at least proceeded in a totally *opposite* mode:—who have for some time been rapidly gaining ground by secret combinations,—by anonymous desultory attacks on the principles of a Protestant Church,—by oblique insinuations, and hints, and partial concealment,—by reserving, disavowing, or retracting, from tme to time, such of their doctrines as raised much alarm,—by shrinking from distinct statements and open discussion,—and, in short, by a systematically covert and disguised mode of procedure. If such persons calculate on equal success in the distinct votes of a regular Assembly, after full and fair debate,—if "the pestilence that walketh in darkness" shall be suddenly transformed into "the arrow that destroyeth in the noon-day"—this is certainly what one would hardly anticipate. But this at least seems plain; that if it be (as I believe) the fact, that a decided and strong dis-

approbation of any such harsh decisions as I have alluded to, and an anxious dread of them, does pervade the minds of the majority, and of those most looked up to, we may be sure that no such measures, even if proposed, will be permitted to pass.

And the like may be inferred respecting the other evils that are most generally and most strongly apprehended.

It is not necessary to dwell longer on a subject on which I have already written and published more than once, and on which I can moreover refer for a fuller discussion of it to that most valuable work, the "Appeal on behalf of Church-Government,'* published a few years ago; and which contains in a short space a clear summary of arguments which appear to me irresistibly convincing, and which no one (as far as I know) has even attempted to refute.

But I have judged it advisable again to advert to the subject on this occasion, for the purpose of inviting attention to the *progress* which has been made in the course of the past year;—I mean, to the increased and still increasing interest taken in the question; which is such as to render it, I conceive, the imperative duty of every sincere friend of the Church, at least to

* Published by Houlston and Stoneman, Paternoster-row. 1840.

institute inquiry, and to determine what course he shall pursue, and to pursue decidedly, strenuously, and perseveringly that course which shall appear in his unbiassed and conscientious judgment the best adapted to ensure the safety and purity and peace of the Church to which he belongs.

APPENDIX.

(A.)

The following is a copy of the Petition, as presented in each House of Parliament. It does not differ materially from that of the Clergy of the Diocese of Kildare —I know not by whom suggested, or by whom drawn up—which was entrusted to me for presentation ten years before:—

"To the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The humble Petition of the Members of the United Church of England and Ireland, whose names and addresses are hereunto subscribed,

"Sheweth,

"That your Petitioners—aware that all human arrangements, however originally excellent, are liable to be affected by change of circumstances, so as to require measures to be adopted for their adjustment—feel deeply that the United Church of England and Ireland has suffered disadvantage from a similar cause, operating upon her position as connected with the civil Legislature of the Country.

"That the Church of England and Ireland, viewed as an important part of the Church of Christ, ought, as such, to enjoy

the privilege permitted to other Churches and religious Bodies, of possessing *within herself*, such a power of regulation in her distinctly spiritual affairs, as may best promote the due discharge of the sacred duties required of her Ministers, and provide for the religious discipline of her own members.

"That, for the attainment of this, there is required the establishment of some deliberative Ecclesiastical Body, having authority to frame regulations, and to decide in questions of doubt and difficulty, respecting all such matters.

"That 'THE CONVOCATION,' supposing it adapted, not only to former times, but to all times, is fallen into desuetude; and that neither to revive that, nor to make any provision for supplying its place, is clearly at variance with the design of our Reformers.

"That the two Houses of Parliament were not originally designed, and were never considered as adapted, to be the sole legislative authority for the Church, in *spiritual* matters; and that if they ever had been so adapted, the recent changes in the Constitution of those Houses—admitting, without distinction, to seats in the Legislature, those who may, or may not be members of this Church—have given rise to a peculiar unfitness, and indeed unwillingness on their part, to be called on to exercise this authority in behalf of this Church.

"That your Petitioners consider it highly important to the safety and prosperity of Her Majesty's dominions, that this Church should not continue unprovided with a government; inasmuch as the doctrines and precepts which she maintains, must, when duly inculcated, always exercise the most important influence over a large proportion of Her Majesty's subjects, teaching them on the highest grounds, to discharge their social duties with diligence and fidelity.

"Your Petitioners are sincerely attached to the existing constitution of the Church of which they are members, and are not making application for any specific changes, but for the establishment of an Ecclesiastical Government, which shall have authority to determine what is, and what is not, binding on the members of this Church, and to pronounce respecting

any changes which individuals may have introduced, or may propose to have introduced.

" And your Petitioners have been the more encouraged to make this application to your Lordships, from the distinguished notice which petitions on the subject of it have obtained in your Lordships' House, in recent sessions of Parliament.

" Your Petitioners, therefore, humbly pray that your Lordships will be pleased to consider what measures should be adopted for securing the efficiency of this Church, so as the better to enable her, in the existing circumstances of the Country, to carry forward the great objects of her original institution.

" And your Petitioners will ever pray for the welfare and prosperity of your Lordships."

It may be worth while to mention in this place, that, on one of the occasions on which I presented a Petition to the above effect in the Session of 1843, one Noble Lord objected to its being received, on the grounds,

1st. That " if any members of the Church of Ireland wished for a Church-Government, they ought to specify distinctly the particulars of such a Government as they desired."

2dly. That " the Bishops were the proper persons to bring forward any proposal of the kind, after having themselves agreed on the particulars of it;" and

3dly. That " the recent debates on matters connected with the Church of Scotland proved that it would involve the House in much troublesome business to attempt legislating on ecclesiastical matters."

I took occasion, in reply, to point out two consider-

able errors into which the objector had fallen, through want of attention to the Petition in question, and to the matter it related to.

In the first place, a very moderate degree of attention would have saved him from the mistake of speaking of "the Church of Ireland;" there being, in fact, no such Body in existence. The "United Church of England and Ireland" has been, ever since the Union, the one Established Church in these Countries.

In the second place, if he had cast even a cursory glance on the Petition then on the Table, he would have seen that so far from being a Petition of the *Irish* members alone of the Church, it was signed by a very large number,—I believe, a great majority,—of *English* members.

With respect to the objection that to bring forward any measure for the providing of a Government for the Church might occasion some trouble to the House, and might even be attended with difficulties, I had nothing to reply. It is to be expected that in *all* departments of legislation, some trouble, and occasionally very serious difficulties must be encountered. We all know that this is the case with poor-laws,—with finance questions,—with measures for security against foreign aggression, and against domestic sedition, &c. And it would be thought monstrous to urge, in respect of any other department of public business, that Legislation is troublesome, and that therefore it would be better to leave everything to the disposal of chance.

If any one is desirous above all things to consult his ease, and to keep clear of all toil and difficulty, he had better retire from the Legislature into the calmer walks of private life.

But unhappily there are some who have no objection to encounter trouble and difficulties in respect of matters in which they take a real interest, but who regard all religion, and all religionists of whatever denomination, as not worth any trouble; even when questions connected with religion affect, indirectly, the temporal peace and good order of the Civil-Community. They resemble Gallio, who said, "If it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters;" and who accordingly, even when persons under his government publicly beat a man before the judgment-seat, yet "cared for none of these things."

The Houses of Parliament however would be going far beyond the "look ye to it!" of Gallio, if they should persist in the determination not only to "be no judge of such matters," but to refuse to allow any one else to be so; — neither exercising themselves, nor transferring to members of the Church, the functions of ecclesiastical government, but pertinaciously retaining a control which they find it too much trouble to make any use of.

With respect to the alleged suitableness of the Episcopal Bench for originating any proposal on the subject, I do so far concur in what was said, that I do most earnestly wish the Bishops, generally, to respond to that call; even as I myself had done, as far as lay in me, in accepting the office of presenting the Petition. I feel convinced that nothing could be more appropriate to the profession, and to the station of the Bishops; especially considering that on a former occasion of my bringing the subject before the House, when *all the Bishops were present*, with only two or three exceptions, all of them,

either expressly or tacitly, signified their agreement as to the desirableness of a government for the Church; as was distinctly declared by those influential Prelates who spoke on that occasion, and was denied by none.

But if it be meant that the Bishops should be expected to prepare and agree upon among themselves a scheme of Church-Government *complete in all the details*, and submit this to the House for reception, without waiting to be called on by Parliament to undertake such a task, I much doubt whether the very persons who are now complaining of being troubled about the affairs of the Church, and urging that it is the business of the Bench of Bishops to attend to such matters,—I doubt whether these would not turn round and raise an outcry against a supposed attempt at Hierarchical tyranny and usurpation.

And, universally, I feel convinced that if any petitioners, instead of confining themselves (for which these were censured) to a declaration of the want of *some* Church-Government generally, and leaving it, with becoming modesty, to the wisdom of the House to decide as to the details, should enter on a full discussion of particulars, they would be likely to incur censure for presumption, and would at any rate leave an opening for cavilling objections. For there never was any measure devised by man that was not open to objections—more or less well founded—against some of its details. And accordingly there hardly ever perhaps was a measure of any importance, that could have obtained the sanction of any Assembly if it had been necessary first to secure the full approbation of a majority for all the points of detail, separately and collectively. For, some might see objections to one clause, and some to another, and some again

to a third: so that there might be few or none who completely approved of the whole measure including every particular point, even though there might be a large majority in favour of each of those very particulars.

When therefore the object is (which I do not say was actually the case in the present instance) to raise cavils against any proposal, it is an obvious and common artifice to endeavour to draw the proposers into a *full statement of details;* and then—which will always be an easy task, to raise objections on some of these.

But when the object is, really to transact any important business, experience has shown all practical men the necessity of proceeding step by step; resolving, first as to the expediency of adopting *some* measure for the attainment of a certain end; next, as to the *general character* of the measure to be adopted; and then, as to the several points of detail, one by one. It is in this way, and in this alone, that any important practical object can be effected.

(B.)

I HAVE, myself, no doubt that the actually existing feeling on this subject very greatly exceeds the public manifestations of it that I have alluded to.

If any Bishop wishes to ascertain as truly as possible how far this is the case, his course should evidently be to confer *privately*, and *singly*, with his Clergy, and also with such respectable Lay-members of the Church as show the most interest in matters connected with religion; encouraging each person to speak his own

unbiassed sentiments, by giving him full assurance that whatever views he may adopt and express on the subject shall not *operate to his prejudice* as far as the favour of his Diocesan is concerned.

But to take for granted that the Clergy, generally, are averse to a certain measure because they do not openly recommend it,—when perhaps each of them apprehends that by so doing he should produce no effect but that of raising a prejudice against himself,—and to profess readiness to take the subject into consideration whenever a large number of the Clergy shall have met, and concerted some plan in relation to it,—which *they are expressly forbidden* (in the canons) to do, on pain of excommunication,—this evidently cannot afford any assurance either to ourselves or to the Public, of the real state of men's sentiments.

(C.)

In some points, as for instance in questions relative to lay-baptism, (noticed in Appendix to Essay ii. on the "Kingdom of Christ")—there is not any decision laid down with such clearness as to preclude all reasonable doubt. But it is remarkable that in some points whereon it would seem impossible for any man of plain common sense to feel any doubt as to what is the decision of the Church, that decision is the most grossly and habitually disregarded.

Take as an instance the case of the occasional Forms of prayer set forth from time to time under the authority of Orders in Council; and which are most palpably

illegal, as being in plain contravention of the "Act of Uniformity." I heartily wish that steps were taken* to legalize the introduction, on special occasions, of suitable Forms of prayer and thanksgiving. But unhappily those in power have hitherto seemed content to be spared the trouble of legislation by the facility with which a dispensing power is conceded.

Not only are Forms of prayer or thanksgiving set forth, in reference to extraordinary occasions *not* provided for in the Prayer-book, but we have even seen the Forms which the Prayer-book does furnish,—as for fair weather, and for a plentiful harvest,—superseded by new ones. The defiance and contempt of the law is more *palpable* in this latter case than in the other; though the illegality cannot properly be said to be *greater* in the one case than in the other; since the "Act of Uniformity" gives no warrant whatever in either.

Let any man of common sense and common candour read that Act; and he will see that not only is there no hint of any authority given for the introduction of any additional or substituted Forms, but also that there is an *exception* made, which (supposing there could otherwise have been any doubt) clearly *proves the rule.* There is a clause specially authorizing the Sovereign in Council to insert from time to time in the Forms of prayer for the Royal Family the names of those who are to be particularly mentioned. And the very Orders in Council to this effect which are accordingly put forth when needful, actually refer to and cite this very clause; a clause which, it is evident, would have been utterly unmeaning and absurd, if there had existed a general

* See Appeal on behalf of Church-Government.

right to introduce at pleasure *any* alterations or additions into the Church-service.

Sometime or other perhaps we shall find legal proceedings taken (which it is competent to any one to do, of whatever religious denomination) against some Clergyman, for offending against the Act, by the use of some of these occasional forms. And if sentence should be given against him, (which I cannot doubt, unless it should be decided that any words in an Act of Parliament may mean anything whatever, or nothing at all) we shall learn our error from the unseemly spectacle of a Clergyman punished for compliance with an Order in Council.*

(D.)

With those who maintain that the present is *not the best* time,—on account of the violence of contending parties—for the restoration of a Church-government, I so far agree, that I am convinced it would have been *much better* to have taken the step eleven years ago; before the excitement caused by one of those parties had arisen; and yet better, some years earlier still, when the removal of religious disabilities first left the Church

* "Now, Roman Catholics, Presbyterians, Independents,—all and each —give a voice as to the manner in which the members of the Church of England are to worship God.

"Some endeavour to conceal this from their own perception, by saying, it is our *choice* to worship as we do; and no one seeks to prevent us. They went voluntarily into a room, and another person locked the door and put the key in his pocket; and because they have no wish to leave the room, they deny they have a gaoler."—*Appeal on behalf of Church-Government*, (Houlston and Stoneman,) p. 137.

destitute of any Legislature consisting exclusively of its own members: and that, again, a still earlier period would have been preferable, when considerable attention was for a time attracted to a work on the subject by a person, then, and now, holding the office of Archdeacon.

But it is far from being sufficient,—as seems to be the notion of some persons—to show that the present is not the *fittest conceivable* occasion for taking a certain step. Besides this, it is requisite to show,—not merely that a better occasion may be *imagined*,—or that a better occasion is *past*;—that the Sybilline Books might have been purchased cheaper *some time ago*;—but that a more suitable occasion is likely to arise *hereafter:* and *how soon*; and also, that the mischief which may be *going on during the interval* will be more than compensated by the superior suitableness of that future occasion; in short, that it will have been worth waiting for. And in addition to all this, it is requisite to show also the probability that when this golden opportunity shall arise, men will be more *disposed to take advantage* of it than they have heretofore appeared to be;—that they will not again fall into apathetic security and fondness for indefinite procrastination.

This last point is as needful to be established as any: for it is remarkable that those who deprecate taking any step *just now*, in these times of extraordinary excitement, did not, on those former occasions, come forward to propose taking advantage of a comparatively calmer state of things. They neither made any call, nor responded to the call made by others.

And indeed all experience seems to show—comparing the apathy on the subject which was so general at those periods, with the altered state of feeling now existing,—

that a great and pressing emergency, and *nothing else*, will induce men to take any step in this matter; and that a period of dissension and perplexing difficulty, is, though not, *in itself*, the most suitable occasion for such a step, yet—constituted as human nature is,—the best, because the *only* occasion on which one can hope that it will be taken.

When the valley of Martigny in Switzerland was threatened (about twenty-five years ago) with a frightful deluge from the bursting of a lake formed by a glacier which had dammed up a river, the inhabitants were for some time not sufficiently alarmed to take steps for averting the danger, by cutting channels to let off the water. They cannot therefore be said to have chosen *the best time* for commencing their operations; for had they begun earlier,—as soon as ever the dam was formed —the work would have been much easier, and probably all damage would have been prevented. As it was, they had to encounter much difficulty, and after all were but partially successful: for the undrained portion of the lake did at length burst the barrier, and considerable damage ensued; perhaps a fourth part of what *would* have taken place had things been left to themselves. But they were wise in not deferring their operations yet longer, in the hope that matters would mend spontaneously, when they saw that the evil was daily increasing. And after having mitigated in a great degree the calamity that did ensue, they took measures to provide against the like in future.

Still however we must expect to be told by many, that, sooner or later, matters will come right spontaneously if left untouched;—that, *in time*, though we cannot tell how soon, a period of extraordinary excitement is

sure to be succeeded by one of comparative calm. In the mean time it is forgotten at *what cost* such spontaneous restoration of tranquillity is usually purchased—how much the fire will have consumed before it shall have burnt out of itself. The case is very similar to what takes place in the natural body: the anguish of acute inflammation, when left to itself, is succeeded by the calm of a mortification: a limb is amputated, or drops off; and the body—but no longer the whole body—is restored to a temporary ease, at the expense of a mutilation. Who can say that a large proportion of those who are now irrecoverably alienated from the Church, might not have been at this moment sound members of it, had timely steps been taken, not, by any departure from the principles of our Reformers, but by following more closely the track they marked out for us?

If the ultimate result of the present state of things should be—as there seems reason to apprehend—that a considerable number of persons fall away to the Church of Rome,—a far greater number, to infidelity or indifference,—and again, a great number, to some dissenting sects,—we shall be told, I suppose, that the Church —that is, what remains of it—has regained tranquillity.

(E.)

I HAVE more than once heard the questions discussed whether Convocation—the kind of Assembly so called which formerly governed the Church, and which still, legally, though not practically, exists,—was a Body originally well-adapted for its object,—whether it would

be suitable in the present Age,—whether we should do well to revive it,—and whether any alterations, and what, should be introduced into its constitution. I have heard, I say, these questions discussed as if they were the very ones which I have brought forward;—as if, in short, I had proposed the *revival of Convocation* in its original form, and with its original powers; and as if the point to be decided, were, whether this revival would or would not be desirable.

I take this occasion therefore of reminding the reader that I am not making any such proposal, nor intend to enter at once on the discussion of any such questions. The question I have raised is—that which is obviously the preliminary one, and which ought to be first decided, —whether the Church should have *a Government*, and one consisting exclusively of *its own members*. Whether this should be termed a Convocation, or a Synod, or a Convention, or a General Assembly, or designated by whatever other name, and how it should be constituted, —these are questions which evidently should be reserved for a subsequent discussion.

To argue,—however conclusively—against the restoration of the ancient Convocation, and thereupon to speak as if the whole question were decided, is manifestly irrelevant, and an utter misapprehension of my argument.

(F.)

The longer continuance of a suspension of Church-government has been alleged as a point of difference between the two cases. This however cannot be ad-

mitted as a fact, without some considerable modification.

On this point I will take the liberty of citing a passage from the Appendix to the Speech on the presentation of a Petition in the Session of 1833.

" ' But things have gone on very well,' (I have been told) ' for a long time past, just as they are: why then seek for any change?' Now the question as to the '*well*;'—how far all matters pertaining to the Church are in a satisfactory state,—is a matter of *opinion*; and on which I am constrained to acknowledge, though with unfeigned wonder, that opinions differ: but the question as to the '*length of time*' that things have been on their present footing, is a question of *fact*; and one on which there can, I conceive, be but one decision. It is but a very few years that Parliament, which is in practice the only legislature for the Church, has consisted of any persons avowedly neither members nor friends of the Church. But 'if these' (I have been told) 'should obtain a predominating influence, and should use it to attempt any innovations in the Establishment, it will *then* be for its friends to resist any such attempt.' This seems to me, I must confess, like beginning to prepare an ark amidst the rage of a deluge; or commencing a countermine when the match is applied to the train.

" I confess, however, that it is not, solely or chiefly, from any direct result of the change in the constitution of Parliament, that I am led to apprehend, as unavoidable, some change in the existing constitution of the Church. At least, if the altered character of the Civil Legislature is likely to accelerate such a change, it must be, principally, by rendering more glaringly and more universally *apparent* that want of an Ecclesiastical Legislature, which, virtually and in practice, has long existed. Complaints of want of reform, or of inquiry, or of regulating power, cannot indeed be so easily answered by a reference to Parliament, now that Parliament no longer excludes those who are not professed members of the Church.

But I feel convinced that even if Parliament had remained unaltered, some inspection into Ecclesiasiastical affairs would have been more and more loudly, and at length, effectually, called for."—*Charges and Tracts*, pp. 520—522.

(G.)

The fallacy employed by Bolingbroke, and by Burke in his imitation, is, that of dwelling on the *particular forms* of evil connected with some particular state of things, and which, it is evident, may be completely avoided by completely changing that state; keeping out of sight the *corresponding* evils—often much greater—which would arise in an opposite state.

Thus, it is plain that the various oppressions and corruptions peculiarly belonging to a *great Empire*, would be done away among a People who should live like the New-Zealanders, with each village under its own independent chief, and generally at war with the neighbouring villages. The evils of contested elections —certainly no small ones, and the dread of which operates on many minds, in producing disinclination to a representative Government for the Church,—these, any Community would be safe from, if subjected to a despotism, or left in anarchy. And a spirit of litigation, and all the expense and delays of a Court of Justice (whether civil or ecclesiastical) would be completely avoided by having no Courts of Justice, and leaving men to settle their differences among themselves as they could. And so of the rest.

There is a passage put into the mouth of one of Sir W. Scott's characters which expresses briefly and

strongly, though in homely language, the just view to be taken of these questions:—

"I have now satisfied myself that if our profession" (the legal) "sees more of human folly and human roguery than others, it is because we witness them acting in that channel in which they can most freely vent themselves. In civilized society, law is the chimney through which all that smoke discharges itself that used to circulate through the whole house, and put everyone's eyes out; no wonder, therefore, that the vent itself should sometimes get a little sooty." (*Guy Mannering*, ch. x.)

(H.)

I have seen reproaches full of scornful exultation cast on Protestants for having recourse, when treating of the subject of Church-government, to reasonings drawn from general views of Human Nature, and to illustrations from secular affairs; and for calculating what are likely to be the decisions of a Synod so and so constituted, without adverting to the promises of divine presence and protection to the Church, and without expressing confidence of providential interpositions to secure it from discord, error, and other evils.

This kind of language has, at the first glance, a plausible air; and is well-calculated,—one cannot but think, designed—to impose on pious and well-intentioned but ignorant, weak, and unreflecting minds among the multitude. But a sober examination will show it to be either wholly irrelevant to the matter in hand, or else a mere groundless pretence.

It is indeed true that the Lord has promised to be with his People "even unto the end of the world," and that "the Gates of Hell" (*i. e.* death) "shall not prevail against his Church;" that is, that Christianity shall never become extinct. And his "Spirit which helpeth our infirmities" will doubtless be granted to such as sincerely exert themselves in his cause: though not necessarily so as to crown those exertions with such complete success, as, we know, was not granted to the Apostles themselves. Our efforts, however, in that cause, whether He in his unsearchable wisdom shall see fit to make them a greater or a less benefit to others, will doubtless, as far as regards ourselves, be accepted by Him. And a pious confidence in whatever God has really promised, Protestants do not fail to inculcate, on suitable occasions.

But when the question is as to the probable results of such and such a procedure in a Synod, and as to the measures likely to be adopted by a Government so and so constituted, it would manifestly be irrelevant to dwell on those general promises of the divine blessing. If there were a question what means should be used to protect a certain district from hurtful inundations, no one would think of cutting short the discussion by a reference to the promise made to Noah, that the whole Earth should never again be laid waste by a deluge. It is evident therefore that the reproaches I have alluded to must be understood as having reference to (that which alone is pertinent to the present question,) confidence in a promise of supernatural interference to secure the Church for ever from strife, schism, and corruption.

And certainly if we *had* received any such promise,

all apprehensions,—all calculations of probabilities—all reasonings from the analogy of other human transactions would be superseded; and we should have only to "stand still and see the salvation of God."

But every one, except the grossly ignorant and unthinking, must be well aware that no such promise has ever been *fulfilled*, and consequently (if the Scriptures are to be taken as a record of divine truth) that none such was ever *made*.

We find the Apostle Paul declaring that "there must needs be heresies, that they who are approved may be made manifest;" we find him labouring to repress the irregularities and party-spirit which even in his own time had crept into the Church of Corinth; and warning the Elders of Ephesus and Miletus to "take heed, because after his departure grievous wolves would enter into the fold." Corruptions in doctrine, disorders, dissension, and insubordination, are evils of which he is continually giving notice to his People as what they must be prepared to encounter.

And when we look to the ecclesiastical history of subsequent Ages—exhibiting the sad spectacle of contests almost equally dividing the Church, between the Arians, for instance, and the Athanasians on points of doctrine, and between the Donatists and their opponents, on a question of ecclesiastical Polity,—besides the mutual anathemas of the Eastern and Western Churches, and besides all the cabals, and intrigues, and secular motives and evil passions, which have notoriously found their way into Councils and Conclaves, and ecclesiastical Courts—when we contemplate all this, we see but too well what reason the Apostle had for his warnings.

But there is no need in the present case to resort to ancient history. The very existence of *Protestants* (to say nothing of the Greek Church) is sufficient to nullify, in respect of the Church of Rome at least, the notion of an exemption from error and from schism being promised to *that*, as to the Universal or Catholic Church. For the Church of Rome claims all professing Christians as properly belonging to it; considering Protestants as children, though disobedient children;—subjects, though revolted subjects. The very rise therefore, and continued existence, of Protestantism, proves the non-existence in the Catholic Church (if the Church of Rome be supposed such) of any immunity from heresy and schism. And if it be attempted to avoid this conclusion by allowing that Protestants and members of the Greek Church are *not* to be regarded as in any way belonging to the Church of Rome, then, the pretensions of that Church to be *the Catholic* (*i. e.* Universal) Church, must be given up.

Whatever plausibility therefore there may appear at first sight in the pretensions, *separately* taken, of that Church, on the one hand to perfect purity of doctrine and unity, and on the other hand to Universality, it is evident that both *conjointly* cannot be maintained with even any show of reason. Either the one or the other must be abandoned.* If Protestants and members of the Greek, the Armenian, and other Churches, do *not* belong to the Romish Church, it cannot be *Universal;* if (which is what its advocates actually maintain) all Christians do belong to it, then, it manifestly is not exempt from *divisions*, and contrariety of doctrine. It

* They are evidently on opposite sides of the Thaumatrope. See Logic, B. iii. § 11.

is in vain (as far as the present question is concerned) to urge that the doctrine and procedure of Protestants, &c. are *condemned* by the authorities of the Church of Rome, and by all its *sound* members. For, an *exemption* from a certain evil must consist, not, in its being *censured* when it arises, but in its *not arising* at all. Indeed it would be very easy,—and also quite nugatory,—for any Church whatever to set up the boast that its doctrines are received by all,—except those who dissent from them; and that all submit to its authority,—except those who refuse submission.

The extraordinary Providence therefore which is boasted of as securing the true Church from division and from error, and which Protestants are reproached with not trusting to or claiming, has evidently no existence in the very Church to which those who utter the reproach belong. And one can hardly doubt that they must themselves be aware of this; and that when they speak, in a tone of exulting confidence, of the miraculous exemption of their Church from the inroads of false doctrine and dissension, they are only seeking to quiet the minds of the unthinking Vulgar with a delusive consolation.

How far this kind of language may work an opposite effect on the minds of the more educated Classes,—how far the great prevalence of infidelity among those Classes on the Continent may be accounted for by their continually hearing (from those who, they will conclude, ought to know what their own Scriptures say) of *promises* having been made to the Church which, it is evident, as a matter of experience, have *not* been fulfilled, is an inquiry into which I will not now enter. My own conviction is that every kind of pious fraud is as much at variance, ultimately with sound policy, as it is with christian principle.

(I.)

I HAVE even seen the paucity of new enactments by Convocation urged as a proof of the inutility of a Church-government.

The constitution, or the proceedings, of the Convocation, I will not undertake to vindicate. But it certainly is a great mistake to suppose that the proper business of a Legislative Body is *to make laws*. Its business is, to judge whether there be or be not, in each case, any *need* for a new enactment; and to make such enactments, then, and then only, when there *is* such need; and to frame them as far as possible in such a manner that there shall very seldom be a fresh necessity for alteration.

Most persons I conceive would regard Parliament not a less but a more efficient Legislature if it passed much fewer Acts than it does, and framed them with so much more care that there should not be (as now) a necessity for fresh legislation on the same points every Session;—for "An Act to amend an Act," &c. in a most perplexing series.

The occasions for the exercise of a certain power may be very few, and yet the existence of the power not the less important; because when such an occasion does arise, (and it is the *more likely* to arise, if there be no provision to meet the emergency) the consequences of not being prepared for it may be most disastrous. If any one should be so wearied with the monotonous "all's well" of the nightly guardians of a Camp, hour after hour, and night after night, as to conclude that their service was superfluous, and accordingly to dismiss

them, how much real danger, and how much unnecessary apprehension would be the result!

It is to be observed however, that, in almost every department of life, the want of government, or of good government, where such want has *very long* existed, will often be less clearly perceived, and less complained of, than in proportion to the actual extent of the evil. When indeed the business of a State, or a Diocese, or a Parish has been for some time efficiently conducted, and then negligence succeeds to activity and care, every one is struck with the amount of business left undone, or imperfectly done, and complaints are likely to arise. But where neglect has *long* existed, business seems, as it were, to dispose of itself, and wear away spontaneously; like a stream whose regular channel is choked, and which accordingly diffuses itself around till it forms a stagnant marsh, without any outlet but evaporation.

If you look to any department of Government, or to any Parish or Diocese, that has long been left to the management of apathetic or inefficient persons, you will usually find that there are few or no complaints; because complaints having long since been found vain, will have long since ceased to be made: there will be no great arrears of business undone, and of applications unanswered; because business will not have been brought before those who it is known will not transact it; nor applications made, to which no answer can be hoped for: abuses, and defects, and evils of various kinds, which ought to have been prevented or remedied, men will have learned to submit to as to visitations of Providence; having been left without redress till they have at length forgotten that any redress is due, or is possible:

and this stagnation will have come to be regarded as the natural state of things.

Hence, it will often happen that in a Parish for instance, where for a long time very little has been done, it will appear at first sight as if there were in fact very little to do: the spiritual wants of members of the Church not appearing to be unattended to, because many persons will have *ceased* to be members of the Church, and many others will be unconscious that they have any spiritual wants.

And in a Church accordingly that has been long without an efficient government, the want of such government will often be very inadequately perceived, from its not even occurring to men to consider whether the enormous increase of Dissent, of internal discord, and of indifference to the Church, are evils which it comes within the province of a government in any degree to prevent or mitigate.

LONDON:—PRINTED BY R. CLAY, BREAD STREET HILL.

REFLECTIONS ON A GRANT

TO A

ROMAN CATHOLIC SEMINARY;

BEING

A CHARGE

DELIVERED AT THE VISITATION

OF

THE DIOCESES OF DUBLIN AND GLANDELOUGH,

26 JUNE, 1845,

COMPRISING THE

SUBSTANCE OF A SPEECH

DELIVERED IN THE HOUSE OF LORDS,

3 JUNE, 1845.

BY RICHARD WHATELY, D. D.

ARCHBISHOP OF DUBLIN.

Qui autem parti civium consulunt, partem negligunt, rem perniciosissimam in civitatem inducunt, seditionem atque discordiam.—CICERO DE OFFICIIS, *lib.* 1. *cap.* 25.

LONDON:

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M DCCC XLV.

LONDON:
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ADVERTISEMENT.

Some portions of the following Charge were omitted, and others abridged, in the delivery, to avoid occupying more time than the occasion would have permitted.

REFLECTIONS,

&c. &c.

So great a degree of excitement has been raised, and continues still to exist, in the public mind, both here, and still more, in England, in reference to an increased Parliamentary grant to a Roman Catholic College, that I have judged it advisable to advert to the subject on the present occasion.

Not that I consider this as a fitting time or place for discussing matters—however interesting and important—that are properly of a political character: but in the present instance many religious questions have been (suitably or unsuitably) introduced, and mixed up in the questions that have been before the Legislature. And so important are several of the misconcep-

tions (as they appear to me) that have been lately circulated, not only as to the measure immediately in question, but also as to the real character of the Gospel-religion, and as to the principles of our own Church, that I should feel myself even wanting in my duty were I to leave them unnoticed.

In the observations I am about to offer, I shall not scruple to repeat the chief part of the substance of what I lately said in my place in the House of Lords; of which most of you will indeed have probably seen reports, but reports very scanty and imperfect, and in several points incorrect. I shall add, however, such other remarks and explanations as may appear requisite.

A small and most inadequate parliamentary grant having (as you are aware) been annually made, for about half a century, to the Roman Catholic College of Maynooth, it was judged advisable by Government to place the Institution if possible on a more respectable footing, by making a more liberal provision for it, and a provision not dependent, as heretofore, on an annual grant (implying an annual *debate*, which often rekindled the embers of half-extinguished party-animosity) but fixed, for as long a period

as Parliament shall see no cause to alter or withdraw it.

The grants I am speaking of are, we should remember, of a character quite distinct from that of a *gift* from one individual, or one nation, to another; such as the contribution, *e. g.*, humanely sent by this country to Portugal for the relief of the sufferers in the earthquake at Lisbon. It may indeed seem superfluous even to notice a distinction so very obvious: but many persons—misled perhaps by the use of the word "*grant*"—have spoken as if the funds allotted to Maynooth seminary came from the property of Protestants, as such;[a] instead of being—as is the fact, part of the property of the Nation. And they have even descanted on the anomaly of a *Protestant Nation* assigning funds for the Education of Roman Catholic Priests, as if either justice or common sense could allow us to reckon more than six millions of our Roman Catholic fellow subjects as NO PART OF THE NATION; and as if they were to be necessarily and for ever precluded, as a matter of imperative and sacred duty, from even putting forward any claim to a portion of that National property which consists of the contributions,

[a] See Note, p. 52.

through taxation, of persons of all classes, and of all religious persuasions.

The distinction I have been noticing is so evident and so strongly marked, that even if a man of known liberality and munificent bounty, when asked to contribute towards the building or endowment of a Roman Catholic Chapel, or College, should decline, through a religious scruple, as conscientiously objecting to the Romish doctrine and worship, his scruple—be it right or wrong,—would not at all interfere with his advocating a grant of the public money for the same purpose. I mean, that he would not be at all inconsistent, should he advocate and support such a grant; because in this latter case, there is not, properly speaking, any question about "*giving*," the money not being *his* to give, but the property of the Community;—a part, not of any *protestant* fund, but, of that to which all the subjects of the Empire contribute. And there are few persons, I apprehend, who would deliberately, and when not under the excitement of passion, maintain that whatever class of men may at any time obtain a majority in the Legislature, are justified (although *it is on this supposition that most of the arguments of those opposed to the measure, rest)* in legislating entirely for

that class, disregarding altogether the claims of the rest of the nation.[b]

The advisableness, indeed, of this or that appropriation of public money,—the reasonableness of each particular claim that may be urged,—these are matters open to discussion: but to confound together two things so distinct as, a *gift* from one *individual,* or one State, to another, and an assignment of some portion of *National property* to persons who are a portion of the very Nation which owns that property,—this can only lead to confusion of thought and erroneous views of the subject.

The proposal now in question, of increasing the grant to the Maynooth-Institution, incurred (as you know) strong censures, even from many who had never objected to the former small grant. And I myself, among others, was appealed to, as having pronounced against the measure, on the ground of my having on some occasion expressed,—which it is very likely I may have done—my sense of the wretchedly-imperfect education which that College appeared to me to have been supplying. I had occasion, more than once, to examine persons who had been brought up there; and had noticed in them

[b] See motto.

various and great deficiencies; which might indeed have been altogether the fault of those individual students themselves, but which did appear to me to be no unnatural result of the paltry salaries allotted to the Instructors, and the general slovenly condition of the whole Establishment, arising from the miserably scantiness of the pittance allotted for its support.

And it had never occurred to me that any expressions of dissatisfaction at the imperfections of an existing system, were inconsistent with a wish that that system should be improved;—that the acknowledgment of defects was an argument against the application of a remedy.[c]

As for the original establishment of that College supported by parliamentary grants, the present Ministry and the present Parliament, are not responsible for that; and the question whether the measure were, on the whole, a wise or an unwise one, I shall not now enter upon; especially as it is, in truth, quite different from

[c] It is a curious circumstance that, on the other hand, some persons who are *favourable* to the measure have come forward zealously to eulogize the Institution in its *existing state*, and to censure those who find fault with it! These persons, and their opponents, seem to have *exchanged arguments* with each other.—*See* Appendix, No. I. p. 61.

that which we have lately had to decide. For, to withdraw a grant which had constantly been made for the last fifty years, would evidently have been something quite different from withholding it in the first instance.

I am not saying that it may not be sometimes necessary, or right, or wise, to change some long-continued practice; but only, that to make such a change, is a very different thing from merely abstaining in the first instance from introducing the practice.

Ministers found the Institution existing, and of no recent date: and their choice lay between the three alternatives, of continuing the grant on the same inadequate and paltry scale,—of withdrawing it altogether,—or of complying with the application which had been made by the Roman Catholic Prelates[d] to enlarge the grant to such an amount as might afford ground for hope of improvement, both in the scientific and literary instruction afforded, and in the general respectability and decency of the mode of living of the students.

For stating, and comparing together, the several advantages and disadvantages of each of these three courses, they were, by some

[d] See Appendix, No. I.

persons, censured and derided. I wish that the censure and scorn which rest on such grounds were more frequently merited. I wish, that is, that it were more generally the practice than it is, to take into account in each case all the *alternatives* that present themselves, and to consider the reasons for and against each; instead of at once deciding, as is too common a practice, against any measure that may appear in itself objectionable, in cases where, perhaps, there is nothing but a choice of evils before us;—as when the throwing, for example, of a valuable cargo into the sea is the only mode left of saving the ship. In truth, it is on the *course of human affairs*, and not on the legislator who adapts his procedure to them, that such censure and complaint really falls. How often, for instance, does it happen that in conducting an army, or any other kind of expedition, through an untried and difficult country, the leader will have to deliberate upon the *threefold* alternative of either continuing to advance, or stopping short in his present position, or turning back and retracing his steps. And in that case, or in the present one, which is analogous to it, that man would not surely deserve the praise of superior wisdom who should at once resolve

against one proposal to which he saw objections, without weighing against them those which might lie against the others. And yet a very great majority of the objectors to the measure, seem never to have even had the thought occur to them, what other course ought to be taken and what consequences would be likely to ensue.

Considering then all the circumstances of the case, it appeared to Ministers, and I confess that it did to me also, to be the most advisable,—or perhaps I should say, the least objectionable, of the three alternatives—to accede to the application that had been made ; and instead of either continuing, or withdrawing altogether, the pitiful allowance which had been hitherto given,—which if continued could not be expected to produce much benefit to the recipients, or gratitude and good-will towards Government; and which yet could not, after half a century's continuance, be withdrawn, without producing evil and creating a sense of wrong ;—instead of either of these courses, it was thought better to endeavour to introduce into the existing course of education some of those improvements which the leading persons of the Roman Catholic Church in Ireland seemed anxious to bring about.

But do I then, it may be asked, take no account of the erroneous doctrines of the Roman Catholic teachers? or do I think religious error a less evil than deficiency in learning, in science, in literature, in good taste, in gentlemanly habits, and in the polish of civilization?

The answer is obvious: the one is a kind of evil which it may rest with us to remedy; the other is not. We cannot by any legislative acts convert six or seven millions of Roman Catholics into Protestants; but we may possibly find means of making them better and happier as Roman Catholics. We cannot, as long experience has proved, compel or otherwise induce them by penal laws, or by laws of any kind, to receive such instruction as *we* might judge the best; but to provide them better instruction than they have hitherto had, and thus to mitigate at least some of the evils under which this Country has long been suffering—this may be within the reach of judicious legislation.

But to aim at any object, however intrinsically good, by means which are in themselves absolutely sinful, is, of course, a procedure on which we have no right even to deliberate. And on this ground several persons,—though but a very small minority of those who have come forward

on the present occasion—were in the habit of petitioning and voting year by year, against, not, an *increased* grant, but *any* grant at all, to a Roman Catholic Seminary,—as conceiving that to abstain from doing so would imply on their part a sinful compromise of truth, and a sanction to the teaching of false doctrine.

I respect the sincere and conscientious scruples of these persons, how much soever I may think them mistaken. But I cannot at all understand the alleged religious scruples of those who acquiesced in the former grant, but whose conscience is hurt by a proposed augmentation of it. Unadvisable indeed, or unnecessary, that augmentation may be thought; but it manifestly involves no question of principle. The sanction of religious error, if any such sanction be implied by consenting to a grant, is the same, whether the grant be 12,000*l.*, or 30,000*l.*, or 30*l.*, or 30 millions. And yet this plea of conscience was put forward for the first time by not a few whose scruples had lain dormant till an *increase* was proposed in the sum to be granted.

When, however, I say that I respect the scruples of those who have been all along consistent opponents of these grants, I cannot admit that they are justified, in setting up themselves

as judges of *another's* conscience, or in making their own convictions, however strong, a plea for casting aside, in their treatment of those who differ from them, Christian modesty, and courtesy, and charity. I can make great allowance for the dulness and indistinctness of thought, which one may often meet with as the result of a narrow, imperfect, and ill-conducted education, which almost incapacitates many men from distinguishing different questions that are in themselves quite distinct; which leads them to confound together, for instance, the question, What religion is *true?* and the question as to the way in which *we should treat* those whom we think in error;—which makes them prone to confound liberal tolerance with latitudinarian indifference; and which leaves them at a loss to understand how any one can be fully impressed with the importance of a right faith, who yet feels bound to leave his neighbours free to decide for themselves what faith they shall adhere to. But no intellectual weakness and confusion of thought can excuse the absence of a Christian temper.

Those who denounce every one who differs from them, (and whose reasons for differing they are perhaps really unable to comprehend) as irreligious—as infidels—as perjured—as apostates

—have evidently an utter misconception of the whole character of Christ's religion,—are deficient not only in the "wisdom of the serpent," but in the "harmlessness of the dove," and are chargeable with not knowing "what manner of spirit they are of." [e]

To be assailed, as some of you probably have been, as well as myself, with these unchristian calumnies and revilings, by members, and even by ministers, of our own Church, is painful and humiliating; not on our own account, if our minds are such as they ought to be; but on account of the scandal and scorn which such conduct brings on our religion. In reference to ourselves, we ought to remember that the bitter hostility of those who plainly manifest an unchristian spirit, is a presumption, as far as it goes, on our side; especially when we are thus assailed by the violent of *all* parties; and that slanderous reproaches—such as, after all, cannot exceed those heaped on our blessed Lord and his Apostles,—will not lower us in the judgment of

[e] I might easily cite, from several Tracts which have been of late industriously circulated, passages which much more than bear out what is here said. But I have thought it better to abstain from wearying and disgusting my readers with the repetition of what most of them must have already seen too much of.

any one whose esteem is really worth having. And you will remember also that railing is the natural and usual resource of those who, either from the constitution of their own minds, or from the character of the cause they have undertaken, are deficient in reasoning. As far as we, therefore, are concerned, I might say to you in the language of the Prophet,—"Fear them not, neither be afraid of their words, though briars and thorns be with thee, and though thou dwell among scorpions." But for the sake of others, it is impossible not to deplore the effects produced by the exhibition among professing Christians, of a spirit of uncharitable judgment, and of railing violence. No one cause, I believe, has done more hurt to Christianity, in the minds of the ill-informed and inconsiderate, than the display of such a spirit by persons not only professing Christianity, but claiming to be distinguished among Christians for pre-eminence in orthodox purity of faith and evangelical zeal. The claims of Christianity to be a religion of meekness, patience, charity, peace, and forbearance, are too often, I fear, regarded as an empty and absurd mockery, by persons who judge of the religion itself from those who are pointed out to them as among its most ardent professors.

One out of the many "idle words" which have been recklessly thrown out, on the present and on many similar occasions, I think it right to notice, because it implies so utter and so noxious a misconception of the whole character both of the Christian religion generally, and of our own Church in particular. The solemn vow by which we are bound to "banish and drive out all erroneous and strange doctrines, contrary to God's word," has been again and again brought forward on this and on several other analogous occasions; and it has been either distinctly asserted, or by implication insinuated, that any one who has taken that vow, cannot, without a violation of it, support such a measure as the one lately passed. For there are some, I am sorry to say, among the loudest censurers of *Romish* claims to infallibility, who yet have such full confidence in *their own* infallibility, as to make no scruple of imputing breach of a vow to any one who does not interpret that vow in the same sense with themselves. And since such imputations are, I suppose, listened to by some persons, (as may be inferred from their being on so many occasions, and so pertinaciously, urged) I feel bound to protest against them, in behalf not only of

myself but also of many of my brother Clergy who think with me on these points, and among whom are to be found some of the most truly pious and able and unostentatiously zealous and useful Christian ministers.

I am not, I trust, more forgetful of the vows I have made than those whose interpretation of them is utterly at variance with mine. But, from their interpretation would follow consequences, from which not only I, but probably most of themselves also would recoil. We have vowed not merely not to promote and encourage, but to "*banish and drive out* erroneous doctrines." This vow therefore cannot, at any rate, be fulfilled by simply voting against a pecuniary grant. We are *actively* to "*drive out* doctrines contrary to God's word." But *whence* are we to drive them out? and by *what means?* Is it by penal laws,—by secular coercion,—by the point of the bayonet,—that we are to drive out religious error? And again, is it from these islands—from the *soil of the British empire*—that we are bound to banish false doctrines? This can only be effectually done by banishing the professors of them; as Ferdinand and Isabella expelled from Spain the Moors and Jews. And are these the measures which

Christian Bishops, and other Clergy, are bound to recommend, and the Legislature, to adopt?

We have heard of late much complaint of the unscriptural and immoral, and indeed seditious and dangerous doctrines taught at Roman Catholic Seminaries; and we have been called upon, on that ground, by virtue of our vows, to—vote against an *increased grant* to such seminaries! Manifestly, if the statements be admitted and the reasoning assented to, we must not stop there. All allowances to Roman Catholic Chaplains of regiments, jails, and workhouses must be stopped; as well as the grants and endowments enjoyed by Roman Catholic Ministers in the Colonies and dependencies.[f] Nor can we consistently stop at the withdrawing of all grants to Roman Catholic Seminaries: we must call for the *total suppression* of the Seminaries. Nor will even this be enough: we must go on to prohibit the teaching, in any way, or in any place, at home or abroad,[g] of the obnoxious doctrines: in short, we must urge the total suppression of the Roman Catholic religion, by the forcible expulsion of all its adherents.

[f] See Appendix, No. II.

[g] See Speech of the Lord Bishop of St. David.

If such were the vow proposed to me, sooner than fulfil or undertake so unchristian an engagement, I would resign my office,—I would abandon my profession,—I would abjure the Church that imposed such vows. But I have always considered the vows I have taken as binding me,—or rather as *reminding* me of the duty,—to drive out, as far as lies in me, erroneous doctrines from *my own Church,* and especially from that portion of it committed to my own immediate superintendance.

By instruction,—by admonition and remonstrance,—and finally by ecclesiastical censure, when applicable and necessary—a bishop is bound to endeavour to drive away from among those of his own Communion, "all strange doctrines contrary to God's Word." Over those of another Communion I claim no control. But I have expressed, openly, in many works which are before the Public, my utter disapprobation of what appear to me erroneous doctrines, and have given my reasons for thinking them such: without indeed any polemical bitterness, but without any suppression, through fear of man's censure, of what I hold to be God's truth: endeavouring, according to the Apostolic precepts, to be "gentle unto all men, in meekness

instructing them that oppose themselves," and "speaking the truth in love."

But though I presume not to pass any authoritative censure on the members of other Communions, I have exerted myself, I think I may say, as zealously as any of my brethren, to banish strange doctrines from our own Communion, and to counteract the disingenuous procedure of those who hold the doctrines of one Church and the emoluments of another.

It is thus that I have always interpreted the vows alluded to. But were the other interpretation of them to be adopted, no man of logical mind could stop short of consequences which most, I believe and trust, of those who urge such arguments, would themselves shrink from.

And indeed there is hardly one of the arguments I have heard urged on the same side, that would not, if admitted, prove too much. For instance, I have seen the doctrine maintained in various publications, and among others in a document put forth by an "Association" composed of Protestant *Dissenters* and members of the Established Church combined together, that "the State is authorized and bound to pronounce what religion is true; and that in this country it *has* pronounced this decision, and has thus, by its lawful

authority, condemned all others:" and the severest censures, and imputations of latitudinarian indifference, irreligion, impiety, and infidelity, are lavishly heaped on those who presume to dispute this *parental* right in the State, to decide for its subjects, as a father for his children, what their religion shall be. Now certainly the *dissenting* advocates at least of this doctrine must be entirely unaware of its real tendency; for they are in fact cutting away the very ground under their own feet, and making it a sacred duty of Government to refuse them toleration. They speak much indeed of "the Protestant Church," and of the State's having pronounced a decision in its favour: but a very little calm reflection would have reminded them that so far is this from the fact, that there does not even exist such an Institution as "THE Protestant Church;" nor is any thing of the kind recognised or alluded to in our laws. The State has recognised and pronounced a certain decision in favour of a Protestant Church in England and Ireland, and another in Scotland; viz.:—what are called the *Established* Churches of those Countries respectively. The decision is, in this Country, as decidedly for an *Episcopalian*, as for a *Protestant* Church. And if that decision and

recognition is to be regarded in the light of a legitimate *command* by rightful authority, which all subjects are bound to comply with, it follows that both Roman Catholics and Dissenters of all descriptions without exception,—all in short who are without the pale of the Established Church, —be their differences great or small,—ought to be put down by law. It would be perfectly idle to allege that this or that is comparatively an unimportant difference—a venial error, (if an error at all) compared with those of the Romish Church. The question is not now about the comparative magnitude of errors, but about the decision of the Civil Community—the State: this decision, if we appeal to it at all, we must take as we find it; and we find it pronounced, not in behalf of *Protestantism in the abstract*, but of *a particular Church*—that by law established.

And if we consider the rights and duties of States and subjects respectively, to be analogous to those of parents and children,—if we place spiritual as well as temporal concerns within the province of the civil Government,—we are bound fairly to follow the analogy all through, and to pronounce the liability to secular penalties of all who dissent from the Established Church. For, a *parent*, every one would allow, is bound to

teach and train his children, while of immature age, in that precise system of religion which he thinks right; not permitting *any* departure from it, whether great or small. And it would be thought absurd for any legislature to *tolerate* thefts or assaults, on the ground that murder and arson are *more heinous* crimes. No such thing as toleration therefore ought, on such principles to be extended to any:

"Quam temere in nosmet legem sancimus iniquam!"

These consequences were, as I have said, of course not perceived by the Dissenters who put forth such doctrines: but it is my belief that they were unperceived also by a large proportion of the members of our Church who joined them, and who would doubtless shrink back with horror from such a practical application of their principles as would imply a total abolition of all liberty of conscience, and a complete extermination of all who are not within the pale of our own Church. But it is nothing uncommon to find men, even among those not uneducated, nor unaccustomed to reasoning, acting, when under the influence of excited feelings, entirely from impulse, without giving themselves time to reflect: and still more, when those feel-

ings are *sanctified* in their view by the admixture of religious sentiment, they are likely to deem it a sacred duty to cherish rather than control their inconsiderate ardour, and to abstain purposely from all sober examination.

Some persons, among whom I regret to say, are Christian Ministers of our own Church,—Ministers of the "Gospel of peace," bound by a solemn vow to promote "as far as lieth in them, peace and quietness among all people, and especially among those committed to their charge,"—have laboured to excite and heighten the angry and intolerant feelings of the people, for the purpose of swelling the numbers of the petitions on the subject, and of the signatures, which were studiously represented as the expression of the deliberate judgment of the English Nation.[h] I am of course far from censuring

[h] From all that I can learn respecting the mode in which signatures were procured to the numerous petitions presented to Parliament, I feel no doubt that, of the vast multitude of names appended (and on which so much stress was laid by some persons) not above a hundredth at the utmost were those of persons knowingly and deliberately expressing their judgment on the very matter of the petition.

It happened to me to have opportunities of gaining trustworthy information on this point, in respect of several places, in various and distant parts of England, and which there is no reason to doubt may be taken as fair samples of the gene-

any one, layman or clergyman, for collecting signatures to a petition which he thinks a right and a useful one. But if he seek to effect that object by influencing men's passions instead of addressing himself to their sober judgment,—if he introduce into sermons, or still more, into addresses from the Desk or Com-

rality: and I found that a majority signed merely because they were asked to do so by persons they were unwilling to disoblige;—that a very large majority of the remainder were persons who understood themselves to be simply expressing their disapprobation of Popery, and attachment to their own faith;—and that the far larger portion again of the remainder,—of those who did sincerely deprecate any Government-grant to a Roman Catholic College—were referable to two classes; the one, those who (conformably to the language of many of the tracts which were circulated) considered Romanism as an abomination which ought to be *put down* by law, and the teaching of which ought to be not only not supported at the public cost, but forcibly suppressed: the other, the advocates of "the voluntary system," who deprecated alike *all* grants for *any* religious purpose. Now it is plain that both these classes of persons were in fact intending to advocate a line of conduct far different from the mere refusal of an increased grant to Maynooth.

It is difficult to believe that those who spoke so strongly of the multitudinous signatures to the petitions, as expressing the deliberate sentiments of the English people, could have been wholly ignorant of these facts, which could have been so easily ascertained, and which indeed in many instances were absolutely forced on one's notice.

munion Table (in manifest violation of the law,[1]) appeals on behalf of the petition he is advocating, filled with stimulating exhortations to polemical violence, and bitter denunciations of all who do not join with him,—if he take advantage of the ignorance of those to whom he applies, to misrepresent to them the real state of the case, or leave them under a misapprehension concerning it, for the sake of obtaining their signatures,—then, I cannot but say that his conduct,—highly culpable in any case, or in any man, is an especially grievous sin when the case is one in which the holy cause of religion is concerned, and when it is a Minister of the Gospel who is thus profaning it. The worship of the grim and bloody Moloch, and of the other abominations of the Heathen, was a sin which was considered as greatly aggravated when their altars were introduced even into the very Temple of Jehovah, and his Sanctuary polluted by the celebration of their foul rites. And it is a profanation of a like character when party-spirit and political

[1] In the Rubric following the Nicene Creed, it is ordered "that nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him anything, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place."

animosity, and all the angry and jealous feelings of our nature—those idols of the human heart—are introduced into the Gospel-religion, and mixed up with religious sentiments, and sanctified in our eyes by a combination with supposed Christian zeal and earnestness in the cause of Gospel-truth.

As for the particular measure now under consideration, that (as I have already observed) does not,—whatever any one may judge as to the wisdom of it,—involve any question of principle. For it is not (as I suspect many of the petitioners were taught to believe, by the tracts circulated among them) a measure allotting, *for the first time*, a portion of the public money for the use of our Roman Catholic fellow-subjects as such, but only for increasing the sum heretofore allotted, and placing it on a somewhat different footing.[k] And the question concerning this increase

[k] The grants made for so many years past to the Seminary at Maynooth are far from being the only precedent for such an appropriation of the public money. The Return laid before Parliament this Session, of "Grants, Endowments, &c. for religious instruction in the Colonies," (an extract from which I have printed in the Appendix) will shew in how many places, and to how large an amount, public money has been assigned to the use of Roman Catholic and other dissenting teachers.

These precedents have been represented by some as inap-

and this alteration,—which constitutes the only *novelty* introduced,—must evidently be a question not of principle, but of expediency. For it would be absurd to maintain that though it be allowable to assign 12,000*l.* to a Roman Catholic College, the assignment of 30,000*l.* becomes a

plicable, on the ground that, in the cases referred to, we were expressly *bound by treaty* to make such provision for the Roman Catholic Church. But this conclusion is based on two premises, *both* of which are inadmissible; the one being an error as to a fact, the other a most untenable principle. The supposed stipulations *have* (in most of the cases) *no existence;* and moreover, if we *had* been bound by treaty to do something not merely inconvenient but absolutely *sinful,* no such treaty could justify us; and our obvious duty would be to *resign* the possessions held on such a condition. If, for instance, we had obtained possession of one of the Sugar-islands on the condition of fostering and keeping up the Slave-trade, which is now recognised as Piracy, no one can doubt that we should be morally bound either to give up the possession, or by some other arrangement to satisfy the parties concerned, so as to avoid the guilt of engaging in a course of crime.

It is not meant, of course, that our procedure in respect of the Colonies would be a justification of a similar procedure—supposing it wrong in itself—in respect of Ireland. But it does evidently make it incumbent on those who plead conscientious scruples in this latter case, to follow out consistently their own principle in respect of the others also, if they would shew themselves really actuated by the principles they profess, and would avoid the appearance of being influenced by a spirit of party-hostility against a particular class of their fellow-subjects.

national sin, and a measure on which we have no right even to deliberate.

So great is the outcry which it has been the fashion among some persons for several years past to raise against *expediency,* that the very word has become almost an ill-omened sound. It seems to be thought by many a sufficient ground of condemnation of any legislator to say that he is guided by views of expediency. And some seem even to be ashamed of acknowledging that they are in any degree so guided. I, for one, however, am content to submit to the imputation of being a votary of expediency. And what is more, I do not see what right any one who is not so has to sit in Parliament, or to take any part in public affairs. Any one who may chuse to acknowledge that the measures he opposes are expedient, or that those he recommends are inexpedient, ought manifestly to have no seat in a deliberative assembly, which is constituted for the express and sole purpose of considering what measures are *conducive to the public good;* — in other words, "expedient." I say, the "*public* good," because, of course, by "expediency" we mean, not that which may benefit some individual, or some party or class of men, at the expense of the Public, but what

conduces to the good of the Nation. Now this, it is evident, is the very object for which deliberative Assemblies are constituted. And so far is this from being regarded, by our Church at least, as something at variance with religious duty, that we have a prayer specially appointed to be offered up during the sitting of the Houses of Parliament, that their consultations may be "directed and prospered for the *safety, honour*, and *welfare* of our Sovereign and her dominions." Now, if this be not the very definition of political expediency, let any one say what is.

But some persons are so much at variance with the doctrine of our Church on this point,—and I may add, with all sound moralists,—as to speak of expediency as something that is, or may be, at variance with duty. If any one really holds that it can ever be expedient to violate the injunctions of duty,—that he who does so is not sacrificing a greater good to a less, (which all would admit to be inexpedient)—that it can be really advantageous to do what is morally wrong,—and will come forward and acknowledge that to be his belief, I have only to protest, for my own part, with the deepest abhorrence, against what I conceive to be so profligate a principle. It shocks all the notions

of morality that I have been accustomed from childhood to entertain, to speak of expediency being possibly or conceivably opposed to rectitude.

There are indeed many questions of expediency in which morality has no concern, one way or the other. In what way, for example, a husbandman should cultivate his field, or in what branch of trade a merchant should invest his capital, are questions of expediency in which there is usually no moral right or wrong on either side. But where there *is* moral right and wrong, it can never be expedient to chuse the wrong. If the husbandman or the merchant should seek to gain increased profits by defrauding his neighbour, this would be at variance with expediency, because it would be sacrificing a greater good to a less. "For what would it *profit* a man if he should gain the whole world, and lose his own soul?"

I believe however that the greater part of those who raise a clamour against expediency mean, in reality, an *apparent*, but false and delusive expediency;—that which is *represented* as expedient, but in truth is not so. But if this be their meaning, it would surely be better, with a view to cutting short empty declamation, and understanding clearly whatever matter is under discussion, that

they should express, distinctly, and according to the ordinary use of language, what they do mean. It would be thought absurd for a man to declaim against "virtue," and then at length to explain that what he meant was not *real* virtue, but an hypocritical semblance of it; or to argue against the use of "coin;" meaning all the time, not real genuine coin, but fraudulent counterfeits. And surely it is not at all more reasonable for any one to declaim against "expediency," if what he means, be, not what is really expedient, but what is erroneously mistaken for it.

As for the advisableness of the particular measure we have been speaking of, that is a question far too multifarious to be fully discussed on this occasion; and it is one which has been very copiously argued in Parliament. But a few of the principal objections that have been urged under this head, I think it needful in conclusion to advert to.

Much stress has been laid on the danger of what has been called a "*permanent* endowment" of a Roman Catholic Seminary—(permanent, that is, as long as Parliament shall see no reason to withdraw it)—as distinguished from a grant moved for in each successive year. This latter, —the mode of procedure which has continued

for the last fifty years—differs indeed in one respect from the one now substituted, inasmuch as it gave occasion for again and again renewing debates which never led to any result, except to keep up or rekindle mutual animosities, and which often gave rise to such reproachful language as served to render the boon conferred distasteful, and to produce indignant instead of friendly feelings in the recipients. But what *beneficial* result was gained or could be expected from these annual applications to Parliament, has not been shewn. For, no one can suppose that any British Minister would think of taking such a step as to discontinue at once a supply which had so long been continuously granted, without any special cause assigned, and merely because such was his good pleasure;—that he would simply omit making the accustomed application, on no other ground than that it was one which he should not have thought fit originally to propose. No Minister, I may say, even if he had wished it, would have dared to put a stop to those annual grants, without being prepared to come forward and shew that the money was uselessly or noxiously expended.

If indeed he did shew this,—if it were proved that there was waste or abuse in the application

of the money granted—Parliament might either refuse the grant, or take suitable means to control the expenditure. *And so it can, now.* If it shall be made to appear at any time hereafter that immoral or seditious principles are inculcated in the College, it will be in the power of the Legislature, under the present, as well as under the former system, to stop the supplies, or to adopt whatever other remedial course may seem advisable.

Still, it appeared to some persons that a useful additional control was maintained by the necessity of coming before Parliament year by year to make application for a grant. They seemed to think that this furnished an important *check*, which it would be dangerous to abandon or to relax. And yet most of these very persons represent the Seminary, while under this salutary check, as being actually one in which the most obnoxious and dangerous doctrines are taught;—as a school of immorality, of perjury, of sedition.

So much for the efficiency, according to their own shewing, of the control supplied by the annual appeal to Parliament! Such, according to their own statements, has been the operation of this check, for the last fifty years; during which, it seems, this school of profligacy and

disloyalty has been in operation; while they have either remained passive, or else have failed to establish to the satisfaction of the Legislature the charges brought against it.

Surely nothing worse could have taken place had it been as completely beyond the reach of our legislative control as Salamanca or Palermo.

But if charges of this kind *can* be satisfactorily established, it is still, and ever will be, competent to the Legislature to interfere, under the present, no less than under the former system.

Another objection against the measure, which was strongly and repeatedly urged, was, that all attempts at conciliation—all benefits of every kind—are received by the Irish Roman Catholics with indignant scorn, and repaid with ingratitude and hatred. And the proofs of this that were adduced consisted, in great part, of numerous extracts from the speeches and publications of the most prominent *agitators;*—of advocates for the Repeal of the Union;—of those who have most laboured to foster a spirit of hostile jealousy between Irish and English,—between Protestant and Roman Catholic. Their censure or disparagement of such measures as the establishment of the new "Board of Bequests," and the increased grant to Maynooth, are represented as proof that

these measures are unacceptable to the Irish nation, and unlikely to produce any beneficial results.

To me, the *opposite* inference would seem the more reasonable. It would be strange indeed if any measure tending to peace, union, and contentment, were hailed with joy by those whose very trade is agitation. The greater the clamour raised against it by those who are confessedly occupied in promoting disunion and disaffection, the stronger is the presumption in its favour. It would be a strange way, indeed, of seeking to pacify Ireland, if we should condemn every measure that does not find favour in the eyes of those who are avowedly adverse to its pacification. To expect to tranquillize and benefit the country by gratifying its agitators, would be like the practice of our superstitious ancestors with their sympathetic powders and ointments, who, instead of applying medicaments to the *wound*, contented themselves with *salving the sword*, which had inflicted it!

But let not the clamours of turbulent agitators, *on either side*, be at once assumed to be the voice of the Nation. Such men will, of course, always call themselves "the Nation." Those who are disposed cordially to welcome whatever measure of justice, and whatever benefit they obtain, do

not usually assemble in noisy meetings, and indulge in vehement declamations. It is generally agitators that resort to such means: but it does not follow that these are to be regarded as "the Nation," or that the others are either few or insignificant.

Burke compared those who, in his day, considered certain noisy demagogues and their followers as representatives of a disaffected Nation, to men who should regard a parcel of grasshoppers chirping loudly on a sunny bank, as the *inhabitants of the field,* while the herds of cattle were quietly and silently ruminating beneath the shade. And we should be guilty of a like mistake, if we should assume that, in this or in any other country, the voice which is raised with the loudest clamour is necessarily the voice of the people.

I must say I have never seen any sufficient proof that the great Body of the Irish Nation are incapable of being conciliated by any measures of justice or of kindness, when they have good reason to believe that these are the result of *equitable principles,* and of a *friendly* feeling, and not concessions made to intimidation. But were it otherwise—were we convinced that no reasonable concessions would be likely to produce, for the present at least, any corresponding result,—

still, it would be for us not to be "overcome of evil, but to overcome evil with good," and to do to others, not, what we expect they would do to us, but what we "would have them do to us." The task allotted to us, in this, and in other human transactions, is not to *obtain* men's gratitude and good-will, but to deserve it.

As for the great problem which has been proposed, "how Ireland should be governed," to undertake a solution of it, generally, would be unsuitable, were I competent to the task, to the present occasion. But two maxims may, I think, be safely laid down as to the manner in which it should *not* be governed. We should not consider as necessarily the voice of the Nation, the declamations of those who raise the loudest clamours; nor again, should we at once reject as essentially hurtful or defective every measure that is censured and opposed by those whose object is to promote a hostile feeling between the two countries, and to keep up, for their own selfish and ambitious purposes, perpetual discontent and agitation.

But is there not, it is said, a danger to the Established Church,—in Ireland, at least,—to be apprehended from the endowment, or the legal recognition, of the Church of Rome?

This is not the first occasion, we should remember, or the second, on which this argument has been brought forward. The penal laws have been defended as conducive to "the safety of the Establishment." Danger to the "Establishment" was threatened from the removal of the Roman Catholic Disabilities; and again, from the abolition of Church-cess. The National System of Education was denounced as fraught with danger to the "Establishment." And, finally, it was urged that the grant lately made, ought to have been withheld for the sake of safety to the "Establishment."

Now, I would entreat any friend to our Church to reflect calmly whether there can possibly be any *greater* danger to it than is created by those who thus bring it forward. They represent it as *standing between the great mass of the Irish nation, and the benefits* most desired by them, and to which many, besides themselves, think them fairly entitled. They hold it forth as an institution to which the wishes and the interests of above six millions of our fellow-subjects are to be sacrificed. Are not the majority of the Irish nation likely to say—and do not, in fact, agitators teach them to say—When we sought liberation from a system of harassing and

degrading persecution, we were told that the Established Church presented an obstacle to our relief: when we sought a share of civil rights as free citizens, again the Established Church stood in our way: we sought an education for our children, and for our religious ministers, such as our conscience could acquiesce in: we desired a share of the public revenues for those purposes, and again the Establishment was urged as an argument against our claims: in short, the Establishment appears as a cloud that intercepts from us the rays of warmth and light: we must leave nothing untried till we have got rid of it altogether?

And will not many of the English, again, be likely to say,—the Established Church in Ireland is an institution in itself entitled to our good wishes; but gold may be bought too dear; if this Establishment is to be kept up at such a cost as that of refusing the benefits most needed and most desired by the great body of the Sister-nation, we must be content to abandon it?

Waiving therefore all considerations of equity—of humanity—of Christian-principle, and looking only to the question of sound policy, it seems evident that no other danger to the Establish-

ment can be near so formidable as the advocacy of its claims on such grounds. What could those who wish its overthrow say more—what do they say else—than to represent it as incompatible with what the mass of the nation regard as their best interests?

To myself, the measures I have adverted to, do *not*, I solemnly protest, appear to be, in themselves, and necessarily—dangerous to the Established Church: but of this at least I can feel no doubt, that the *opposition* to them by the friends of that Church, on such grounds as the above, does constitute by far the most formidable danger of all that we are threatened with; because its obvious tendency is, to convert into adversaries the friendly and the indifferent, and to furnish to adversaries incomparably the most effectual plea they can employ.

Apprehensions again have been expressed by some, that an improved education of Roman Catholic Priests would enable their religion to strike its roots deeper, and spread its branches wider;—that they would be likely not only to maintain a stronger hold on those already members of that Church, but even to increase the proportion of them, by making numerous converts from ours. It has been even suggested that

a flourishing Roman Catholic Seminary in Ireland might send forth numerous missionaries, not only throughout Ireland, but England also, well qualified for diffusing their doctrines, and likely to make proselytes throughout the Empire, to the great damage and danger of our Church.

It must, one would think, be very encouraging to any zealous Romanist to find these apprehensions entertained and expressed; more especially when expressed by those who have, before now, boded danger to our Church from the Institution of a *Protestant Theological Seminary* for the professional training of ministers for that Church. All this looks like an acknowledgment that the progress of theological learning and intellectual culture are unfavourable to our System, and favourable to that of Rome; and that nothing except the exclusive support of the State, and a complete monopoly of external advantages, could enable our Church even to keep its ground.

I for my part think far more highly of the religious community of which I am a member. I believe it to be a Church which adheres to Gospel truth at least as nearly as any that exists at this day: and I have faith in the strength of truth, and in its increasing tendency to advance in proportion as men's minds are cultivated and

enlightened, so as to enable them to distinguish truth from error. For it is not in the light, but in the darkness or the twilight, that one thing is likely to be mistaken for another. It was not, we should remember, during the *dark* ages, but when knowledge had been making much progress, that the load of superstitious errors and abuses (many of them, I conceive, now, acknowledged to be such, even by the Roman Catholics themselves, as many as are intelligent and well-educated) under which our own and many other Churches had long laboured, was thrown off. To whom, under Providence do we owe the Reformation? chiefly to Roman Catholic Priests, better educated than they had formerly been. And on the other hand, the imperfect education of Roman Catholic Priests and the gross ignorance of the mass of the people, in this island, did not, during the long period in which the experiment has been so fully tried, produce a spread of the Reformation.

Do I then—it may be asked—anticipate from an improved education of Roman Catholics their conversion to our Church? I acknowledge that I do not expect, to any appreciable extent, such a result. Political and national animosities have been too much and too long mixed up with ecclesiastical

questions, to render an ecclesiastical union probable. But though the Roman Catholics may not join *our* Church, they may, to an indefinite extent, improve their own. It is idle to say that improvement is impossible in their Church, on account of their unchangeable principles. Without entering fully (which would be unsuitable to the present occasion) on a discussion of this question, it may be enough just to point to the fact that, even now, translations of the Scriptures into English, and into most of the modern languages, are in the hands of many Roman Catholic laymen, in this, and in several other countries; although formerly the allowableness of *any* translation at all was one of the points most hotly contested; and again, that Roman Catholic Professors are at this day instructing their pupils in that very system of Astronomy for maintaining which, in a darker age, Galileo was condemned.

Moreover we should remember that, as there certainly have been (and doubtless still are) Roman Catholics who have regarded it as a religious duty to "compel men to come in" to their Church, by forcible means, when there is the power to apply these means, so, there undoubtedly are, at the present day, many who

strenuously profess their dissent from this doctrine, and abhorrence of all such measures. And surely it would be absurd as well as uncharitable to suppose that all these without exception are mere hypocrites, and that all of them would feel religiously bound to persecute whenever an opportunity might offer. Here then is a manifest and most important *variation* within that Church; a *difference*,—and to *us* at least, practically, an essential difference,—among its members; — an *improvement*, and one which we may fairly hope will gain ground,[1] introduced into it.

[1] See Essay 1st, on "The Kingdom of Christ:"— "Before the Gospel appeared, we find all Legislators and Philosophers agreed in regarding "*human good* universally," as coming under the cognizance of the Civil Magistrate; who accordingly was to have a complete control over the moral and religious conduct of the citizens.

"We find again that when the Scriptures were wholly unread by all but one in ten thousand of professed Christians, the duty of Rulers to wage war against Infidels and to extirpate Hereties, was undisputed.

"When the Scriptures began to be a popular study, but were studied crudely and rashly, and when men were dazzled by being brought suddenly from darkness into light, intolerant principles did indeed still prevail, but some notions of religious liberty began to appear. As, towards the close of a rigorous winter, the earliest trees begin to open their buds, so, a few distinguished characters began to break the icy

Will it be said that these latter Roman Catholics are inconsistent? Be it so. A member of *any* Church that acknowledges the divine authority of Scripture, and yet maintains persecuting dogmas, *cannot but be* inconsistent, at any rate. For the New Testament, in its precepts and in its whole tenor, is decidedly and strongly adverse to persecution. Whether therefore a man hold to the Gospel against his Church, or to his Church against the Gospel, he *must* be inconsistent one way or the other. And as it is better that a man should be inconsistent on the right side than on the wrong, so, we may indulge the hope that this will sometimes take place;—that as so many men are in several points *worse* than their principles, so, men may occasionally be found *better* than some of their principles.

We know that not only Roman Catholics, but,

fetters of bigotry; and principles of tolerance were gradually developed.

"As the study,—and the intelligent study—of Scripture, extended, in the same degree, the opening buds, as it were, made continually further advances. In every Age and Country, as a general rule, tolerant principles have (however imperfectly) gained ground wherever spiritual knowledge has gained ground. And a presumption is thus afforded that a still further advance of the one would lead to a corresponding advance in the other."—Pp. 77, 78.

I am sorry to say, Protestants also, have been found ready to explain away the tolerant precepts and examples of the Gospel. And to do this, appears to me[m] to be doing as great violence to the obvious sense of the New Testament Scriptures, as would be requisite, on the other side, for the explaining away of all the dogmas I ever saw, of any Church, inculcating persecution.

No doubt those Roman Catholics who would persecute or oppress, if they had the power, would, in that case, plead the dicta of their Church as a justification. But who, of whatever Church, was ever *at a loss for a plea*, if his *temper* led him to intolerance, and circumstances enabled him to practise it? It has been maintained, recently, in a work emanating from a School that has followers not a few, in our own Church, that "no mercy should be shewn to an heresiarch!" You may meet with persons now living who advocate the "Penal laws;" which are well described by Burke as a "complete system, full of coherence and consistency, as well fitted for the oppression, impoverishment and degradation of a People, and the debasement in

[m] See Essay on "Persecution" (3d Series). See also Essays on the "Danger to the Christian Faith," and Essay 1st, on the "Kingdom of Christ."

them of human nature itself, as ever proceeded from the perverted ingenuity of man."[n] And yet our Church, and the Holy Scripture which is its standard, give no injunction to this effect.

The truth is, when men are led by disposition and circumstances either towards intolerance or towards tolerance, it is not the dogmas to which they have formally subscribed that are the real guides of their conduct, (though these may happen to furnish a pretext) but on the contrary, it is their disposition and their course of conduct that determine what interpretation they shall put on those dogmas.

I am convinced therefore that Roman Catholics are *not* incapable of improvement in matters pertaining to religion; and that it is the diffusion of knowledge and the advancement of civilization, among themselves and their instructors, that will be, under Providence, the most favourable to the introduction and increase of such improvement.

Only let me remind you in conclusion that it is our part not to suffer ourselves or our flocks to be left behind in the course of general advancement. Let not us have to answer for leaving what we hold to be divine truth under

[n] Letter to Sir H. Langrishe.

an unfair disadvantage, by neglecting the cultivation of the intellect with which God has endowed his creatures, and the diffusion of sound learning, which is one of his appointed means for the dispelling of error, and for bringing men to "become wise unto salvation through faith which is in Christ Jesus."

NOTE REFERRED TO IN PAGE 7.

The proposal to assign to Maynooth-Seminary, funds from the (imagined) surplus-revenues of the "Ecclesiastical Board," I did not advert to, as it was not brought forward in the Upper House.

The ignorance which is often to be found among many even of those resident in Ireland, concerning various matters of fact relative to that country, and in reference to which they do not hesitate to form and express opinions, is such as would seem to a stranger hardly credible. For instance, that the supposed "surplus-fund" of the Ecclesiastical Commissioners consists in reality of a *minus* quantity,—of a *debt* to Government of 60,000*l.*, being part of the sum originally advanced, to enable the Board to accomplish (though very imperfectly) the objects for which it was established,—this is a fact of which the advocates of such a proposal must be supposed to have been wholly ignorant; though it is one which they might with the utmost facility have ascertained.

In truth, the difficulties under which that Board labours, from the insufficiency of its funds, are such that the Commissioners have been compelled to exceed its income, and

encroach somewhat on its capital, for the repairs and rebuilding of churches, in order to prevent, in many places, much heavier cost hereafter, and other still greater evils: and yet even then, they are unable, though with the most careful economy, to meet above *one-fourth* of the reasonable claims made on them for such purposes; and are accordingly exposed to incessant and bitter complaints from persons unacquainted with the facts.

Indeed such is the state of things that I have more than once contemplated taking a step (as one of the "*ex officio*" Commissioners) which would be most painful to me, but which yet it is not improbable I may ultimately be driven to resort to, viz.—to withdraw altogether from attendance, petitioning Parliament at the same time either to allow the substitution of another Commissioner, or else to place at the disposal of the Board such funds as may enable it to effect the objects for which expressly it was constituted. For, that this is *not* done at present (which is undeniable) must be either owing to the incompetency of the Members of the Board for the management of the funds, or to the inadequacy of the funds at their disposal. And in either case, Parliament may fairly be called on to provide the appropriate remedy.

With regard to the supposed vast revenues of the Established Church in Ireland, generally, similar misapprehensions appear to prevail. Many persons in England probably are ignorant—many in Ireland seem to forget—that the whole of the Church-cess has been extinguished,—that one-fourth of the revenues of the Clergy (*i. e.* of what remained after the extinction of Agistment-tithe) has been transferred to the landowners, and that the remainder is subjected to a heavy tax for defraying the expense of repairs and Church-requisites; and accordingly that it has been found necessary to establish a society (the Additional-Curates-fund Society) supported wholly by voluntary contributions, for maintaining

Ministers in districts which would otherwise be destitute of the spiritual ministrations of which they have great need. In addition to which, it is found necessary in many Dioceses (my own among others) for the Diocesan to provide Curates in several places, wholly or partly at his own expense. And yet the revenues of a Church thus impoverished are calculated on as if they were in their original undiminished condition; and are pointed out as a never-failing source from which to provide for fresh emergencies.

There are two circumstances which seem to have had a great effect in misleading many persons in their calculations in this case. One is, their looking only to the *number*, in a given district, of members of the Church, as compared with the endowments existing within that district, and taking no account of the *extent* over which the population may be scattered: as if, for instance, the revenue which is sufficient to maintain the minister or ministers who have the care of one thousand families living within a single town, would be sufficient for the ministers of perhaps ten extensive parishes, with an average of one hundred families in each. The other source of error, or of misrepresentation, is, that as there are parishes in which there is hardly any Protestant population, but whose churches and revenues cannot be transferred to places where they are perhaps much wanted,[o] these parishes are continually pointed out as evidences of not merely a *local*, but an absolute superfluity. There are, for instance, in the diocese of Dublin, about three churches which are nearly or altogether useless, from the above cause; and there are about as many besides, which, though not useless, are much larger than there is need for; and there are, on the other hand, about *three times as many* parishes in which the church-accommodation is so greatly *insufficient*, that there is

[o] In the "Remains of Bishop Dickinson," lately published, may be seen the sketch of an admirable plan, which, in conjunction with some able coadjutors, he laboured to carry into effect, (and was all but successful) for remedying this evil.

a distressing want of either an enlargement of the existing churches, or of the erection of chapels of ease, or, in some places, of both the one and the other.

Yet these parishes are often wholly overlooked and passed over, as if they did not exist, by some who are continually calling attention to the *opposite* cases—to those of empty or half-empty churches. They seem to proceed in the way that Balak did with Balaam: "Come now, and I will bring thee to another place, where thou shalt *see but the uttermost part* of them, and shalt *not see them all;* and curse me them from thence!"

If, however, the impoverishment I have been speaking of did not exist—if the Church did possess that enormous superfluity which is almost entirely imaginary, I should be most unwilling to see any part of its revenues so appropriated as to produce, in all likelihood, instead of conciliation and peace between contending parties, an increase of mutual jealousies and animosities. I would rather that the superfluous funds of the Church, supposing there were such, should be at once appropriated by the State for general purposes, than that such a transference of them should take place, as would excite the deep resentment, coupled with agitating alarm, of one party, and the hostile exultation, and eager longing after further encroachment, of another.

It was on these grounds that when, several years ago, the measure commonly called the "Appropriation Clause" was proposed, I immediately and strongly remonstrated against it, as tending to produce such consequences as those I have just alluded to. And ultimately, I was under the necessity of declaring that if any portion, however small, of the revenues of suppressed livings, were transferred (as had been proposed) to the Commissioners of Education, I should immediately resign that office; as being convinced that such a measure would convert into a source of increased and per-

petual discord and disturbance, an institution whose object and natural tendency, was to produce harmony and good order.

And it is remarkable that the principal *Roman Catholic* and *Presbyterian* Commissioners, taking the same view with myself, signified their intention of sending in, if the measure were persevered in, their resignations also. The plan was accordingly abandoned. It might indeed ultimately have been abandoned from other causes; but the one just mentioned presented, *in limine*, a fatal obstacle; since to raise funds for the Education Board in a mode which was peremptorily rejected by the Commissioners themselves, of all religious persuasions, was evidently a measure that could not be persevered in.

See a very able and valuable article on "Ireland," in the Edinburgh Review for January 1844. With the remarks it contains on several of the points I have here been adverting to, and though not on all, on several other points, I fully concur.

APPENDIX.[a]

I.

Memorial of the Trustees of the Roman Catholic College at Maynooth.

To his Excellency Lord Heytesbury, Lord Lieutenant General and General Governor of Ireland.

May it please Your Excellency,

With sentiments of the most profound respect we beg leave to state to your Excellency,—

That the College of Maynooth was founded by the Government with the benevolent intention of educating priests for the Catholic population of Ireland, at a period when foreign ecclesiastical colleges had supplied a greater number of priests than Maynooth College ever did in the same given time.

Under these circumstances, the sum of 8,000*l.* late Irish currency, was fixed by the agreement of all parties as the lowest amount which could be granted annually to the institution, to carry out the object of it in any practical manner.

[a] N.B.—A memorial substantially the same with this had been presented about two years before, and had not been rejected, but received no decisive answer.

After the lapse of twelve years, when the population, though considerably increased from the former period, did not exceed one-half of the present Catholic population, the original grant was augmented to 13,000*l.* annually, on the express ground that such sum was indispensably necessary to give just effect to the intentions of the former Government in the establishment of the college. The year following the grant was reduced to 9,250*l.*; not, however, without the solemn protest of several of the most distinguished Members of the House of Lords, who expressed on the occasion "their fervent hope that Maynooth College would hereafter meet from Parliament, that liberal and dignified support, called for by every feeling of just regard for the genuine welfare of Ireland, and of the empire at large."

Since that period the trustees have been struggling under difficulties which daily accumulated; their ecclesiastical colleges, for example, in Spain and Portugal, from which a considerable number of priests had been supplied, being no longer available; the Catholic population increasing in an incalculable proportion, with an incredible diffusion of knowledge through all classes of the people, which required, of course, a corresponding advancement in the learning as well as in the number of their spiritual instructors.

Under this accumulation of difficulties, the trustees laboured to carry into effect, as far as possible, the benevolent intention of the Government, in the establishment of the college, by providing as many and as well-educated priests as they could with the limited means at their disposal. For this purpose they ordered a rigid, parsimonious economy to be observed in every department of the college; retrenching many items of

expenditure which, under other circumstances, would not be dispensed with, and fixing the salaries of the superiors and professors at the lowest possible rate, even below the usual allowances to respectable clerks. They found it necessary, on some occasions, to send home the students of the college during the vacation, and dismiss the ordinary servants, for the paltry but indispensable saving of two months' provisions and wages. So inadequate, however, were the funds of the college to the spiritual wants of the people, that the Roman Catholic bishops have been not unfrequently obliged to withdraw the most distinguished students from the college two years before the completion of the enlarged course, called the Dunboyne Course, which was intended to qualify them for professorships in the college, and for the higher offices in the Church. What is still more deplorable, they have been often compelled, by want of priests in their respective dioceses, to call home students, for the performance of clerical duties before they had passed through the ordinary theological course, which is already so short as to afford barely the knowledge required for the discharge of ecclesiastical functions.

Having humbly and we hope satisfactorily represented to your Excellency the utter insufficiency of the number of priests educated at Maynooth College, even with the abridged course of studies, and every possible curtailment of expenditure in all the departments of the establishment, we beg leave most respectfully to solicit your Excellency's attention to the state of the buildings and the internal condition of the college. The inadequacy of means, to which we have already respectfully called your Excellency's attention, rendered it

necessary, from the commencement, to construct the college buildings on the principle of providing not the suitable, but the absolutely indispensable, accommodation for the number of students to be educated. Hence the buildings at all times were so devoid of architectural ornament or academical character, that visitors have generally described them as far inferior to those erected for barracks or workhouses. But at present the interior of the principal building is so much decayed by time and use, that after repeated patching and repairs it requires to be altogether renewed. The chapel, in which one hundred and fifty students attend divine worship for hours together, is only fifteen feet high, and scarcely large enough to contain them within its walls. The library, from inability to provide a suitable building, is placed on a third story, and exposed to peril from fourteen fires burning night and day directly under it. The same halls are from necessity made to serve both for study and lectures; and in consequence the lectures must be delivered in a hall used for common study by nearly one hundred students during the two hours immediately preceding the lectures. So insufficient is the accommodation for lodging the students, that two, three, and sometimes four, advanced students must be lodged in one badly ventilated room of very inadequate dimension. So impracticable also has it been hitherto found to provide a museum or any of those collections requisite for the study of natural history and inductive philosophy, that not more than the sum of twenty pounds can be annually allocated for the purchase and repairs of books for the library. The tables, forms, and other furniture of the lecture hall are inferior to those in the parish schools for national education, and the furni-

ture of the refectories, chapels, and apartments throughout the entire college is of the same unsuitable description.

Nothwithstanding the parsimonious curtailment of expenditure, as appears from the decayed state of the college buildings, and the total want of accommodation and conveniences through the establishment, described above, yet not one-half the number of Priests required for the mission of Ireland is educated, and the *education of that number exceedingly abridged.*

To conclude: we have stated but a small part of the wants of the college; nor have we attempted to describe to your Excellency, who sees so much more clearly than we do, the evils that must follow from the neglect of so important an institution as a college destined to supply the spiritual wants of seven millions of British subjects in Ireland. If it is doomed to go on without an increased support, the alternative will be, that one-half of the Catholic population must be left without pastors, or priests insufficiently educated must be sent out to preside over their respective congregations, as they may. The evil consequences of either in a civil and religious point of view are too glaring to require description. If, however, the present government, which was strong and paternal enough to pass the Emancipation Act, after ages of opposition, and is no doubt sufficiently powerful to carry any measure for the public good, should patronize a proposal for an increase of the parliamentary grant, on the same terms as of the former grant, sufficient to provide for the better education of at least five hundred students, to improve their accommodation by the erection of new buildings and the reparation of the old, the

[b] See p. 10.

trustees will be enabled to carry out fully the benevolent intentions of the government in the original establishment of the college, a great occasion of national discontent will be removed, and the whole Catholic population, with the Catholic Priesthood, will acknowledge a deep debt of gratitude for the concession.

On the part of the Trustees,

(Signed) ✠ D. Murray, D.D. &c.
✠ M. Slattery, D.D. &c.

THE DANGER

OF

DIVISIONS WITHIN THE CHURCH,

CONSIDERED

IN

A CHARGE

DELIVERED AT

THE VISITATION IN ST. PATRICK'S CATHEDRAL,

JUNE, 1846.

BY

RICHARD WHATELY, D. D.,

ARCHBISHOP OF DUBLIN.

DUBLIN:

HODGES AND SMITH, GRAFTON-STREET,

BOOKSELLERS TO THE UNIVERSITY.

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A CHARGE,

&c. &c.

I HAVE more than once taken occasion, my Reverend Brethren, to call your earnest attention to the danger of divisions within the Church; and to point out, with what vigilant care, and with what firmness, we ought to guard against this evil, without cherishing the hope, that, after all, we shall be completely successful; without expecting, I mean, that a time can ever arrive, when the danger shall be completely at an end, and watchfulness against it no longer needful.

The subject is not an agreeable one; but if any person is thereupon disposed to feel weary of its frequent recurrence in Episcopal Charges, he ought first to consider whether there be not abundant occasion for the introduction of it; and

if there be, he should reflect that we have no right to be weary of our state of trial here on earth; of hearing much, and thinking much, of the duties arising out of that state, and, what is more, of assiduously performing those duties. Labour is not in itself agreeable; but to "labour for peace," is what we are especially called to. And we are enjoined not to be "*weary* in well-doing," trusting that "in due season we shall reap, if we faint not."

And although zealous assiduity in the imparting of Gospel truth to those under our care, is no less requisite than vigilance in guarding against divisions and the spirit of Party, it is this latter duty that it is the more needful frequently to inculcate; not only because sincere Christian zeal must, generally, be presumed to be present, but also because, when this is wanting, it is not so likely to be excited by general exhortations, as by careful superintendence,—by particular admonitions in each separate case,—and by the silent influence of example.

It is not through indiscretion, or miscalculation, that any one falls into apathetic negligence; nor is *that* a fault which approaches under the

disguise of a virtue. But into party-spirit, and whatever else tends to the generating of divisions, well-intentioned and active men are liable to be betrayed, through inadvertence, in the very midst of their zealous performance of Christian duty. Against evils of this class, therefore, there is the more need that men should be put on their guard: and, moreover, it is with respect to these, that a faithful monitor is likely to be the less commonly met with; since it is here that he will usually have a peculiarly thankless office. Exhortations to the manifestation of Christian zeal will often be approved of, and applauded, even by those who are deficient in that very point: but any one who exhorts men to keep clear of Party, must be prepared to encounter strong disapprobation, if not even personal hostility, from the most devoted and active adherents of every party.

It was these considerations that first induced me—now near a quarter of a century ago—to call attention (when appointed Bampton-lecturer at Oxford) to the subject of party-spirit. And no sensible and candid person, I conceive, will suppose that I originally made choice of that

subject at hazard, without any reason; and that I afterwards recurred to it merely because I had once written on it. On the contrary, it was from deliberate conviction that I at first, and again subsequently, wrote as I did. And experience has but too clearly shewn that I was no vain alarmist. During the interval that has since elapsed, not only the existing divisions have remained unhealed, but even fresh parties have arisen within the Church; and individuals of a new generation have been drawn into their vortex.

How far my endeavours may have been blessed with success, in contributing towards the saving of any individuals from the dangers I have been occupied in pointing out, must be, in great measure, matter of uncertainty. But that I was bound to use those endeavours I could not doubt; especially when I saw that not only Church-unity and Christian charity were impaired, but also that important doctrinal, and even moral, errors were, from time to time, arising, which were, as it appeared to me, in a great degree traceable to the spirit of Party. I mean, that, again and again, I saw men, first allowing themselves to become

members of a party, and afterwards gradually drawn on by that party into such tenets and such conduct as I could not believe they would *originally* have approved.

For instance, I saw reason to put forth, about seventeen years ago, an earnest warning against the inroad of certain notions and practices into our Church, such as very few persons besides myself perceived, at that time, any ground for dreading; and which, at that time, were, I believe, sincerely disapproved by many who, through the influence of party, have since adopted them. For a party arose within a very few years after, which much more than verified all my predictions; and which has since led to the result (besides other and far greater evils) of numerous secessions from our Church(*a*).

I have said "*greater* evils," because I cannot but regard those secessions as incomparably less important than the taint of "erroneous and strange doctrines, contrary to God's word," which has in-

(*a*) In the Appendix (A) I have inserted a passage which was added to the fifth edition of the Essays on the Peculiarities, &c.; and of which some copies were printed separately, for the use of those who might possess copies of the former editions.

fected a vast number who remain. These latter are both far more numerous than those who "went out from us, because they were not of us," and also far more hurtful to our Church than if they had seceded.

And the observation made just above, that divisions within the Church, besides their intrinsic hurtfulness, are likely to lead to important doctrinal and moral errors, not contemplated in the outset by those who form parties,—this is fully borne out by experience.

"We know [as I expressed myself in a late publication] how much the judgment of men is likely to be *biassed*, and also how much they are tempted to acquiesce in something *against* their judgment, when earnestly pressed by the majority of those who are acting with them,—whom they look up to,—whose approbation encourages them, —and whose censure they cannot but dread.

"Some doctrine, suppose, is promulgated, or measure proposed, or mode of procedure commenced, which some members of a party do not, in their unbiassed judgment, approve. But any one of them is disposed, first to *wish*, then to *hope*, and lastly to *believe*, that those are in the right

whom he would be sorry to think wrong. And again, in any case where his judgment may still be unchanged, he may feel that it is but a *small* concession he is called on to make, and that there are *great* benefits to set against it; and that, after all, he is perhaps called on merely to *acquiesce silently* in what he does not quite approve; and, he is loth to incur censure, as lukewarm in the good cause,—as presumptuous,—as unfriendly towards those who are acting with him. To be 'a breaker up of the Club' (ἑταιριας διαλυτης) was a reproach, the dread of which, we learn from the great historian of Greece, carried much weight with it in the transactions of the party warfare he is describing. And we may expect the like in all similar cases.

"And when men have once been led to make one concession, they are the more loth to shrink from a second; and a third costs still less.

"I know not but from conjecture how far the process I have been describing was going on in the case now alluded to. Certain it is, that the party went on, step by step, towards such tenets and such measures as one can hardly think were at first contemplated by many of its members.

"And it is very observable that, by little and little, they came to adopt notions and practices completely *at variance* with what they had themselves set out with. Their extreme reverence for the Rubrics and Ordinances of our Church, ended in their introducing innovations totally at variance, both in letter and spirit, with what our Reformers enjoined. Their devoted veneration for episcopal authority was found to be compatible with the most insolent disregard for every individual bishop who did not acquiesce in their proceedings. Their professed veneration for the Articles ended in a system of non-natural interpretation, such as might allow a Mahometan to be a member of the Church. And those who had begun by an almost idolatrous reverence for antiquity, and by inculcating such a rigid adherence to the tenets and practices of the primitive Fathers as placed these practically on a level with the inspired Writers,—these very men have at last discovered that neither those Fathers, nor the Apostles themselves, were in possession of the whole Gospel, but that it is to be sought for in the 'developments' of subsequent Ages, and of those yet to come."

I dwelt on this point in the publication just alluded to, and have now recurred to it, because some are accustomed to speak as if we were bound to confine our care to the repressing of heretical doctrines actually taught, and of immorality of life(*a*). But even supposing Schism to have no kind of connexion with these, or tendency to produce them (a supposition greatly at variance with all experience), still if we were to disregard altogether divisions within the Church, as a matter of indifference, and take no care, by repressing and guarding against these, to fulfil our vow of maintaining "peace as far as lieth in us," we should be ill discharging those duties in respect of which Christ's ministers may fairly be regarded as successors of the Apostles.

(*a*) This is what has been of late maintained by some persons; who, however, have, in no instance, as far as I know, assigned any *reason* for such a judgment. I do not mean that they have merely failed to give any valid and satisfactory reason, but that they have not even attempted to give *any whatever*. They cannot, therefore, wonder or complain, if it should be inferred that they *have* none to give.

I, at least, cannot but adhere to my conviction, that we who have solemnly vowed to promote "peace, as far as lieth in us," should be guilty of a dereliction of duty, if we should join in, or if we should sanction, whether actively, or negatively (by remaining passive lookers-on), proceedings which tend to schism.

When Paul rebukes so severely the Corinthians as "carnal," inasmuch as there were divisions among them, "every one saying, I am of Paul' and I, of Apollos, and I, of Cephas, and I, of Christ," it is observable that he is not imputing to them any erroneous doctrines, or again, any motives of secular interest or ambition, but simply their separation into parties. Now suppose that some uninspired pastor of the Corinthian Church had, on some subsequent occasion, observed a recurrence of these divisions,—such as we learn did actually take place there,—ought he to have looked on in silence ? or ought he,—as it appears Clement of Rome actually did exhort, by an Epistle,—to have exerted himself, both as a member and a pastor of that Church, to repress this carnal spirit, and to check these divisions ?

Surely he might have said with good reason, "If, when some *doctrine* is taught which appears to me fundamentally erroneous, I am bound, though an uninspired and fallible man, to protest against, and endeavour to banish and drive away what is, according to the best of my judgment, 'a strange doctrine, contrary to God's Word,' but which yet *may* conceivably be right, much more

must I be bound to repress, what cannot but be wrong, such divisions and party-spirit within the Church, as the Apostle has so plainly denounced as carnal."

But, as I have already said, independently of the immediate and intrinsic evil of divisions, no one can be sure what further consequences may be the ultimate result. Suppose the Apostle had allowed the parties formed in the Corinthian Church to remain unrebuked, and to spread unchecked, can any one consider it as certain, or even as probable, that the Gospel-doctrines learned from Paul, and Apollos, and Cephas, would have been retained in their purity? Is it not likely that that would have taken place which we know did occur at various times in several of the Churches?—that the sects of Paulites, and Apollonians, and the rest, would have gradually diverged more and more in doctrine? that, under the title of "developments," *depravations* of the lessons of Paul, and Cephas, and Christ, would have arisen and gone on increasing? and that at length, probably, some of the antinomian views and practices of the Gnostics, which tainted some of the Churches of Asia, would have crept into the Corinthian Church?

But this is, unfortunately, a case in which there is no need to resort to conjectures as to what might have taken place in other Churches. We may learn a lesson but too plain from the experience of what *has* taken place in such instances as the one already alluded to, and to which others might have been added.

On the present occasion I may be permitted to advert to one case, not connected with religion, as being one which must be familiar to the mind of every one of you. No candid,—I believe I might say even no *un*candid,—person can doubt that several men who were, originally at least, sincerely patriotic and loyal, were drawn in to join, unsuspectingly, that Association which afterwards attained such fearful notoriety,—the United Irishmen. The avowed object of that combination, and, doubtless, the real object of many who became members of it, was to obtain the redress, by legitimate means, of sundry real and heavy grievances under which this country laboured. The goodness of the end proposed was likely to prove seductive ; and as for the precise measures to be adopted for accomplishing it, these were not definitely laid down in the outset ; nor is it impro-

bable that this very indefiniteness was alleged by some persons as an answer to objections, or rather as a bar to the raising of any objections, and a plea by which to silence every expression of suspicion. It would be unfair,—some would probably urge,—to condemn by a pre-judgment those who have not as yet taken *any* step, or even resolved *what* steps they shall take. It will be time enough to draw back when anything objectionable shall arise.

But the wiser portion of mankind would regard this very indefiniteness as in itself a strong objection, as a reason for withholding their concurrence, and as a fair ground of suspicion. When an army (they would urge) is to be first raised, and organized, and armed, and disciplined, and officered, and it is left as a matter for after-consideration in what direction they are to march, and what operations they are to undertake, one had need have the most implicit confidence in their leaders not to regard with the greatest alarm such a procedure.

Some, however, there doubtless were, as I have said, who, entertaining originally no evil designs, were seduced by specious appearances

and fair professions, and did not enough consider that "when once embarked on the stream of Party, no one can be sure how far he may ultimately be carried." They found themselves, doubtless most unexpectedly to many of them, engaged in an attempted revolution, and partners of men in actual rebellion.

No doubt many did draw back, though not without difficulty, and danger, and shame, when they perceived whither they were being hurried; though it is also, I think, highly probable that many were prevented by that difficulty and shame from stopping short and turning back, in time; and, having "stepped in so far," persevered in a course which, if it had been originally proposed to them, they would have shrunk from with horror, saying, "is thy servant a dog that he should do this great thing?"

Clear, however, as is the lesson which it appears to me History affords in all departments of life as to the dangers likely to result from party-combinations, one may find some persons so far from taking warning from experience, that this very experience even holds out an inducement to them to plunge into the very danger against which

it ought to have put them on their guard. For it is notorious that parties are apt to generate parties ; men's dread and abhorrence of the extreme into which some party has been hurried, leading them too often to form an opposite party, that, before long, rushes into an extreme on the opposite side.

There is a maxim current, that "when bad men combine, good men must unite," which, as it is commonly applied, has done, I conceive, great mischief, by favouring, in practice, the error of copying, ourselves, the very procedure we condemn in others. I know not whether any distinction is made, to which importance is attached, between the words "combine" and "unite:" but undoubtedly, if we find that there is some *definite* measure, in itself good, such as is, *e.g.*, the distribution of Bibles and Prayer-books, and certain other specified books circulated by our Association for discountenancing Vice, which can be better carried into effect by our joint exertions than by any separate course of action, we are perfectly right in joining, uniting, or combining (be the term used what it may), for that defined and specific purpose. Nor ought we to be afraid or

ashamed of following in this the examples of others who may combine in the same way for some different object; perhaps for an object which we may think a bad one. We could not, for instance, pass any censure, except in reference to the object itself, on a Society of Mahometans that should be formed for the distribution of the Koran. We disapprove, indeed, of the book itself, but the example of circulating what they believe to be divine truth is one which all men ought to follow in reference to the books which they respectively hold sacred.

But it is a far different case when the character,—the very system of the combination itself,—is something objectionable;—when men unite *indefinitely* for the carrying out of certain general principles, in such ways as may hereafter be resolved on by the leaders (whether many or few) to whom they have intrusted the conduct of affairs; and who, we may be sure, from all experience of the past, will take upon them to explain and to apply those principles as they think fit, and to devise measures accordingly. It is then that great, and, indeed, almost boundless confidence is necessarily reposed in the integrity and wisdom of

those leaders. It is then that we usually find the members of such a coalition led on, step by step, into much that they would originally have disapproved. It is then that we justly censure the very plan and system of the association as alarmingly dangerous; and that, consequently, we are bound to abstain from following such an example, and from endeavouring to counteract one evil by introducing another, of an analogous character, on the opposite side. For if, after having seen,—and, indeed, in consequence of having seen,—into what pernicious extremes men may be gradually led, through the influence of party, we adopt a similar course ourselves to that which we blame in others, we are not only responsible for the immediate consequences,—for any contrary extremes that may result from our own procedure,—but we are also preparing the way for a fresh and opposite re-action in the other direction,—for new coalitions of a like indefinite character, successively engendering one another to an unlimited extent.

As for the agreement which exists,—and which I rejoice to recognize,—in respect of some great and valuable truths, among Christians of different

denominations, who in many other points are of widely different opinions, the inculcation of these truths among the members of their respective communions needs no formal coalition, and is independent of all studied co-operation. Our own congregations, and those of other religious teachers, whenever they find their respective pastors concurring, *without* previous concert, in setting forth some fundamental Christian truth, are likely to be even the more impressed with it from the very circumstance of its being inculcated, not by virtue of a stipulation, and in fulfilment of an engagement entered into with those of other denominations, but as the result of each minister's own unbiassed conviction of its truth and importance.

Each Christian Church or Sect will thus be bearing its own distinct, independent testimony in favour of the same doctrine ; and thus a virtual co-operation spontaneously takes place, even more effectual than could be brought about by any formal agreement.

We, for instance, of this Church, coincide with the chief part of the Presbyterians, with the Independents, and with the Roman Catholics, in

maintaining the doctrine of the Trinity; but, in instructing our people in that doctrine, we can receive no aid from any priest or minister of another Denomination; nor can these receive any aid from us. And, again, in endeavouring to convert a Socinian to that doctrine, I cannot conceive how these different ministers,—agreed as they are in thinking him erroneous,—could so combine their efforts as to act together to any good purpose. There is in this case, therefore, no need for establishing, and no opening for employing, what might be called a "Catholic Alliance" for counteracting Socinian errors.

Again, we coincide with numerous sects of Protestant Dissenters, in reckoning Scripture the only infallible standard, and denying the divine authority of traditions. But this also we can, and should, inculcate on our own congregations, by as valid arguments as could be adduced by any Dissenters: and if we ever do deem it advisable to appeal to their testimony as a confirmation of our views, we can do so even the more effectually from their being entirely unconnected with us by any preconcerted plan, and formal league; while, to the Roman Catholics, again, or any others who

differ from us as to the authority of Tradition, those our arguments are likely to have the less weight in proportion as jealous and hostile suspicion is aroused by the idea of a coalition formed against them.

On any and every point, in short, wherein Christians of other Denominations spontaneously concur with us, that spontaneous concurrence is the only useful cooperation they can afford us, and makes any formal combination worse than superfluous.

And again, in respect of those other, not unimportant points, wherein irreconcilable differences exist among Christians of different Denominations, though we are bound not to give up our own conscientious judgment to that of other men, or require them to submit to our's, I should rejoice to see an universal agreement among Christians,—I might say, among mankind,—to abstain mutually not only from all harsh condemnation and bitterly reviling language, but from all hostile attacks on the creeds or on the systems of those who dissent from us, and, in short, as far as possible, from a controversial tone of speaking and writing concerning them. We are bound, indeed, steadily

to maintain what we are convinced is right and important, and to instruct our people accordingly. And, I may add, that we must regard some things as highly important for *ourselves* which may not be *universally* essential, nor be so accounted by us. It would be, for example, most presumptuous and uncharitable to denounce all Christians who do not use our Liturgy, or whose form of Church-government differs from our's: but a member of our Church is highly culpable who disregards the ordinances and institutions of the community to which he professedly belongs, and from whose revenues, perhaps, he is deriving benefit,—either by actually himself partaking of the endowments, or (which is a point too often overlooked) by obtaining, without cost to himself, the services of ministers maintained by those endowments. If any one has a deliberate conviction that the ordinances and institutions of our Church are fundamentally wrong, he ought to quit our Communion; or if he regard them merely as open to some improvements, and needing certain alterations, he should seek by legitimate means for the introduction of these improvements. But the regulations of a Church which he chuses to adhere to, are,

as long as they remain in force, fully binding on *his* conscience, though they may not be matters intrinsically and universally necessary, as essential parts of true Christianity.

But all the points, essential or non-essential, which are maintained by our Church, or by any Church, may be maintained steadily, and inculcated diligently, without adopting a controversial tone;—may be set forth in a didactic, rather than a polemical form, by instructors "speaking the truth in love," and abstaining from severe censures and hostile attacks directed against those who differ from us(*a*).

If we could induce those of other religious persuasions to concur with us in this, and to enter into an engagement of *mutual* forbearance, that

(*a*) To any one who is capable of profiting by experience, the events of the last few years may plainly shew, that liberal and tolerant sentiments do not imply either lukewarmness or wavering in the maintenance of one's own principles; and that the most bitter bigotry affords no security against a man's adopting the very errors which he had formerly decried. For of all those who have all along been advocates for liberty of conscience, protesting against penal laws to compel men to profess what they do not believe, and against making Christ's a kingdom of this world by monopolizing civil rights for the professors of the established religion,—of all these, NOT ONE, as far as I know and believe, is to be found in the list,

would be a most desirable compact. But if we wholly or partially fail of such an object, still those who do think such forbearance desirable may practise it themselves without any detriment, but rather the reverse, to the cause they may be maintaining, and with great moral advantage to themselves. And most especially may this be fairly looked for from those who seek even to stand distinguished from the great mass of the Christian world as emphatically the advocates of "christian union," peace, concord, harmony, agreement, and the like(*a*).

But, unhappily, one may find in this, as in several other cases, that men's language, when interpreted by their conduct, will sometimes mean

either of those who have seceded to Rome, or of those who have sought to introduce Romanism into our Church. While of those who *have* done this, there is a large proportion who were the most vehement in raising the cry of No Popery, and who denounced all that refused to join in it, as traitors to the Protestant cause.

Any one, accordingly, who, regardless of Party, adheres steadily to the principles he has deliberately and dispassionately adopted, must expect to be censured and maligned, on opposite grounds, not only by different persons, but even by the very same, when they change their minds and fly from one excess into its contrary.

(*a*) See note (B) Appendix.

something very different indeed from that which meets the ear. Among professedly zealous advocates of brotherly love, and unity, and peace between Christians, one may too often meet with the most unmitigated and intolerant hostility against any system, practice, or institution that differs from their own, and the most uncharitable rancour against any individuals who refuse to side with them. Their christian candour seems to be confined to the *persons* who agree with them, and to the *things* wherein that agreement consists. But there is no great evidence of liberality of judgment in any one's approving of views exactly coincident with his own ; and of little worth is the sympathy and kindness evinced towards those who take our part, and further our designs. Even "the Publicans might do the same." The real proof of a man's christian charity is, to be tolerant of what he sincerely *dis*approves, though steadily adhering himself to what he fully believes to be right ; to be forbearing and patient, and ready to make allowances, even towards those who do *not* shew themselves forbearing towards him ; and "not to strive, but to be gentle unto all men,—in meekness instructing them that oppose themselves."

Be it our care, my Reverend Brethren,—while we warn those committed to our charge against being misled by specious professions without corresponding practice, and remind them that they are to know each tree by its fruits,—be it our care to warn them also, both by precept, and still more by that best comment on precept, our own example, not themselves to imitate the conduct they disapprove in others. Teach them, both by your words and by your lives, to practise towards opponents that candour and forbearance which they will not, indeed, always *meet with*, but which they would *wish* to meet with, from others. Apply now, and for yourselves, that test of your success in your ministerial labours which *will* be applied on the great day by the Judge who cannot err: let the test be, not the zealous professions uttered, or the ardent feelings exhibited, by your people, but the genuine christian spirit evinced by them in every part of their practice. Let them learn from you, as far as lieth in yourselves, to conform to the pattern of our Great Master, "Who when He was reviled, reviled not again;" and to hold fast their own faith and hope, without making a sacrifice of charity.

APPENDIX.

Note A, page 5.

The dangers I have been speaking of have been, of late years, not diminished, but greatly increased, by events that have occurred since this Work was first published. A party has arisen within the Church whose proceedings are now regarded with alarm, by many even of those who despised the warnings given by myself and by several others, both before the avowed formation of the party, and during its earlier progress(*a*). But the dangers which appear to me the most formidable are not those which alone are dreaded by some persons. I do not, indeed, doubt that several hundreds, perhaps thousands, comprising the most honest and consistent of the party, will have become, through its influence, converts to Romanism; and that others, and a number probably far greater, will have been driven to join some sects of dissenters. But all who shall have been thus led openly to renounce our Communion for another, will be found, I fear, much fewer than those whom the same causes will have led to, or confirmed in, total infidelity. And a much greater number still, will, I apprehend, have been induced to take refuge from troublesome doubt, in apathetic indifference, and uninquiring acquiescence; considering that they have the

(*a*) See Essays (3rd Series) on "Romish Errors;" "Pastoral Letter from the Pope, &c.;" "Powell on Tradition;" and "Index to the Tracts."

authority of eminent Divines for deeming reflection and investigation worse than useless,—for regarding religion as altogether a matter of feeling,—and for concluding that if a man keeps up a decorous outward attention to it, such as will impress the minds of the vulgar with a salutary awe, it matters little what may be his inward belief, or whether he have any at all. For, a strong impression has been produced, and is daily on the increase, that, of that party claiming a special pre-eminence in point of *faith*, the leaders may, perhaps, many of them, have no belief in what they teach, and the multitude of the led, no grounds for their belief. Whether this opinion be correct or not, it does exist; and I cannot see that its existence is to be wondered at, or complained of.

For, 1*st*, the writings from which it is derived indicate in their general tone that Christianity will not stand the test of close inquiry. They deride as absurd, and censure as profane, and deprecate as hazardous, all attempts to investigate evidence; making faith not the result of evidence, but something opposed to it. And going still further, they distinctly declare all the evidences of Christianity that have been put forth by the ablest Divines, to be absolutely inferior to that which satisfies an ignorant clown, who believes just what the Pastor of his parish tells him, and *for no other reason*;—for the same reason, that is, which satisfies the Hindoos and the South-Sea cannibals. Thus, the strongest evidences, be it remembered, that have ever occurred to the minds of the most intelligent Christians, are represented as absolutely weaker than that which is confessedly and notoriously good for nothing.

2*dly*. The impression thus produced is strengthened by the circumstance that these writers patronize the system

of "*Reserve*"(*a*), "Economy," "*Phenakism*," or "Double-doctrine;"—the allowableness, and the duty, of having one Gospel for the mass of the people, and another for the initiated few. Now, he who professes this principle, and is believed in that profession, need not wonder to find that he is thenceforward believed in *nothing else*. For when it is known that a man wears a mask, all persons will form their own conjectures as to what is under it Nor can the ascertainment of the real private opinion of any individual of that School, go one step towards removing the veil that hangs over the School itself; because, we should remember, the system implies not merely *double* doctrine, but treble and quadruple, &c., to an indefinite extent. He who teaches for Gospel something different from what he secretly holds, may himself be kept in the dark no less by *his* instructors, as to *their* secret belief; and these again may be mystified in the same way by others; and so on without limit.

And this disingenuous system is a tree which has, of late, borne fruits that have startled many, even of those who could not see, when first pointed out to them, the natural tendency of the system. The fundamental doctrines of our Reformers have been explained away by interpreting their words in a non-natural sense, so as to allow members of our Church to hold tenets the most opposite. Now, how can any one be sure that the application of the principle is arbitrarily stopped short at this point? Let any one examine, and compare together, *these non-natural interpretations*, and the language, *in reference to Christianity*, of the foreign *Transcendentalists;* who profess to believe that Christianity came

(*a*) See Dr. West's Discourse on "Reserve."

from God,—in the same sense in which *every thing* comes from God;—who teach the Incarnation,—explaining to the initiated that this means the presence of the Deity, i. e., of the "spiritual principle" which pervades the universe—the God of Pantheism—in *man generally*, as well as in *all other* animals; and who profess a belief in man's immortality,—that is, that the *human species* will never become extinct, &c. Let any one, I say, compare together these two systems (if indeed they are to be reckoned as *two*), and say whether there is ANY GREATER VIOLENCE DONE TO THE ORDINARY SENSE OF WORDS BY THE ONE THAN BY THE OTHER; whether he who professes himself a *churchman* according to the one system, may not, with perfect consistency, profess himself a *Christian* according to the other. Even supposing therefore that all the disciples of the School in question do inwardly believe in the truth of Christianity, they cannot give any sufficient assurance that they do so.

And the exhibition of this disingenuousness is likely to endanger the faith both of those who are, and of those who are not, themselves of an honest and open disposition. Both will perceive that there is reason to doubt the sincere belief of men who are not only professed Christians,—not only celebrated as eminent Divines,—but also venerated as men of pure and holy character, even by some who do not adopt their peculiar views. And this last circumstance—the jesuitical tone of morality, which makes pious fraud consistent with Christian virtue, excluding disingenuousness from the list of "vices,"—cannot but produce a powerful effect. When men see that the sincerity with which a supposed good object is pursued is allowed to excuse insincerity in the means employed,—to excuse not only the disguise of one's own

sentiments, but also the deliberate misrepresentation of an opponent's, and to justify the bringing forward of heavy charges against a certain Church, which are afterwards admitted not to have been, at the time, believed to be well-founded,—all this cannot but tend to disparage Christianity itself (if the picture of it thus presented be supposed a faithful one) in the eyes of the scrupulously honest and guileless, in proportion to their abhorrence of all double-dealing. And those, again, of a lower tone of morality, who confine the term "vice" to intemperate sensuality and the like, will be encouraged themselves to make professions of what they do not believe, and of which they suspect their eminently virtuous leaders to believe as little.

3*dly*. Moreover, the writings in question discourage,—indirectly, but in effect, and with great assiduity,—the study of Scripture. In the first place, they labour assiduously to place on a level with Scripture-history the voluminous Legends of the pretended Middle-age-miracles. And they also represent strongly the uselessness, and the danger, of studying Scripture as a guide to the Christian, without constant reference to the interpretations of primitive Tradition(*a*). Now the teaching of *this* guide is to be learnt from the Works of the Fathers; which are quite as difficult to be understood, and as liable to variety of meanings, as Scripture itself; Works too, mostly untranslated, and far too voluminous for above one person in a hundred thousand to master. Men are thus taught that they must, at any rate, take their religion on trust, each from the teacher he is placed under; and

(*a*) See the Articles "Tradition," "Christian," "Church," in Croly's Index to the Tracts.

must be guided by his report of what certain learned Divines have decided, respecting the opinions of the most orthodox of the ancient Fathers, as to the reports current in their times, of what was taught by the Apostles. Any one who is thus convinced that his religious faith must, at any rate, rest on the *report* of a *report* of a *report* of a *report*, will hardly think it worth his while to peruse the Scriptures themselves, except as a matter of curiosity; but will be likely indolently to acquiesce in the whole of what is told him, in the mass:—to acquiesce in it, I mean, as a faithful statement of what Christianity is; either resolving to believe it in the mass, without incurring the risk of examination; or else, disbelieving it, on the ground of its being confessedly unfit to bear examination.

4*thly*. The earnestness again, with which these writers deprecate "private judgment," has a similar tendency. For, waiving all considerations as to the *right*, and as to the *duty*, of private judgment, it must be evident to all who are not incapable of reasoning, that there is an unavoidable *necessity* of private judgment on any subject wherein we *take any serious interest*. The responsibility is one which, however unfit we may deem ourselves to bear it, we cannot possibly get rid of. The fallacy(*a*) which often misleads men in this matter, is, that we *can* refrain from exercising private judgment on *this or that particular point*, by *transferring* our judgment to some *other* point. For instance, a man distrusting his own knowledge of Medicine, may refrain from exercising any judgment as to the remedies he should use, and may put himself wholly in the hands of a physician: that is, he *judges* that a physician is needful, and that such and such a

(*a*) See Logic, ch iii. §. 11.

practitioner is worthy of confidence. Or, supposing he distrusts his own judgment on *this* point also, then, he consults some friend whom he *judges* to be trustworthy, as to what physician he shall employ. In one way, or else in another, he *cannot but* exercise private judgment. And it is the same in all matters; except those in which we *take no interest*, and which do not occupy our thoughts. In most of the causes, for instance, that are tried in a court of justice, we do not trouble ourselves to exercise any judgment, simply because we do not know or care enough about either plaintiff or defendant to be interested in the decision.

When then a man is told by those he looks up to as the ablest Divines, that he ought not to exercise private judgment in religious matters, he will soon perceive, if he possess even a moderate share of intelligence, that this precept can be complied with only in one way: by *withdrawing his attention* as much as possible from the whole subject, except as far as regards outward forms and observances, and sedulously refraining from asking of himself the questions, what the Christian religion is, and what truth there is in it. And this state of mind is closely allied to, and immediately leads to, that which it has been my present object to guard against.

5thly. There are similar injurious tendencies, again, in the doctrine of "Apostolical Succession" in that sense in which it has of late been the fashion to maintain it; and which leads to the conclusion that Christianity is mainly a religion of *outward ordinances;* Gospel-truth, and the Gospel-character being of much less importance. For, men are taught that Christian salvation depends on the due reception of certain rites administered by those whose regular Ordination in an unbroken chain from the Apos-

tles gives a sacramental virtue to their ministry; and that their flocks are to receive with uninquiring deference the "teaching of the Church," that is, of such Ministers. And it is maintained, expressly by some, and impliedly by others, that a special supernatural Providence has always interfered (as, indeed, would be manifestly necessary) to preserve, in every instance, this chain from being broken by any irregularity, in half-barbarian Ages and Regions, full of ignorance and disorder of all kinds.

But as for *Christian doctrine and practice*, in these, it is notorious what gross and wide-spread corruptions have arisen in Christendom, beginning even in the very Apostolic age. Against *these* corruptions, it is manifest, no such supernatural safeguard was provided. The "apostolical succession" of right faith and right conduct was not secured by any miraculous interference. And as for endeavouring to guard ourselves (as to me appears to have been the design of Providence) against errors and corruptions, by a devout and diligent study of Scripture, and careful exercise of our own reason thereon, this is prohibited. Men are not—according to the above system—to exercise any private judgment on the subject, but are bound to acquiesce in whatever their pastors may tell them. Not only therefore was there, on the above principle, no provision made for the preservation of *truth*, but what amounts to a provision for the inculcation and establishment of *error:* while, on the other hand, a supernatural provision did, it seems, exist, against the nullity of *ordinances* through the interruption of the chain of apostolical succession of Ministers(*a*). The conclusion, therefore, cannot but force itself on every intelligent

(*a*) See Eden's Theol. Dict. Art. "Apostolical Succession."

mind, that Christianity,—if this be a true representation of it,—is *mainly a system of outward ordinances;* and that what some regard as its essentials,—a christian faith, and a christian heart,—are comparatively a small part of it. Those who, in consequence, reject the religion, as on a level with the Brahminical superstitions, and those who receive it as thus represented, will alike have been alienated from true Christianity.

Let any one but pass in review before his mind the several points which have been here briefly sketched (and to which more, of the same kind, might have been added), and consider in how many different ways the writings alluded to tend to create and to foster irreligion; and he will see reason, I think, instead of wondering at the amount of it that now exists, to conclude that it might have been anticipated from a knowledge of human nature; and that there is ground for alarming apprehensions of its increase. Let a man be but once convinced, 1st, that Christianity cannot stand the test of inquiry,—2ndly, that he has no ground for certainty as to the real belief of those who teach it,—3rdly, that Scripture need not be studied,—4thly, that he had better withdraw his thoughts as much as possible from the subject, since otherwise he could not but exercise that private judgment which is forbidden,—and 5thly, that Christianity is mainly a system of outward ordinances,—let him but adopt all these notions, and what is there to stand between him and infidelity or indifferentism ?

Of the points now slightly noticed, I have treated more fully in the Essays (4th Series) on the "Dangers to the Christian Faith," and in those on the "Kingdom of Christ." But some mention of the subject appeared needful in this place, because there are so many, even of

those who do not themselves belong to the School I have been alluding to, who are, even yet, but imperfectly aware of the real tendency of its principles;—who consider the danger to be merely that of a revival of some obsolete ceremonies, or perhaps, at the utmost, of a few conversions to Romanism; or who regard it as entitled to a mixture of praise with slight censure, as having called increased attention to Church-architecture, and to rubrical strictness; little dreaming, of course, that it is a deep-seated canker eating into the very vitals of Christian faith; and that the "tithes of mint and rue and cummin" are but a set-off against the mischief done to the "weightier matters." And others again there are who feel indeed some apprehensions, such as my own, of the spread of infidelity in consequence of the teaching of that School, but apprehend it as something that may arise in a future generation; whereas, to me, it appeared from the very first, that the danger was as immediate as it is great; and inquiry may now convince any one that the tree is already bearing its poisonous fruits, that they are fast ripening all around us, and that "the plague is begun."

Note B, page 23.

The Association, attempted to be formed, under the title of an "Evangelical Alliance," for the promotion of Christian-union, aimed at more, in some respects, and at less, in others, than what I have here pointed out as desirable and as feasible.

It aimed at *more*, inasmuch as some kind of *active co-operation* was contemplated, which was to take place in some undefined way, to be hereafter determined on by those who took the lead in the movement. And it aimed

at *less*, inasmuch as it did *not* contemplate any such mutual forbearance among Christians as I have been recommending; but both excluded certain classes of Christians from the Society, and also reserved, for those who did join it, a perfect freedom to continue their hostile attacks on each other, in respect of all points wherein they might differ. And, indeed, I believe it ranked among its most prominent advocates, persons who were actually members of another Society formed for the purpose of overthrowing the Established Church.

As for common objects proposed, no mode of useful co-operation has been, or, we may now say, can be pointed out, in which such a Society can be employed. The individual members of it, indeed, may exert themselves towards such objects; though, as I have pointed out in these pages, rather *less* effectually than if they had *not* been combined in any such Alliance. But the Society, *as a society*, can take no steps,—at least none that ever occurred to me, or have been suggested by themselves,—for furthering any good object. And, on the other hand, there are many ill consequences which naturally suggest themselves to the mind as likely to ensue; besides others not as yet distinctly anticipated by any one, but which it would be rash to feel secure against, when a combination of so indefinite a character shall have once been organized.

One most obvious and immediate ill-effect is the danger of divisions within any Church, of which *some* of the members do, and *others* do not, join such an association. When, indeed, a Society is formed for adopting certain definite measures,—such as the Christian Knowledge Society, or our Association here for discountenancing Vice,—a very moderate degree of christian charity will lead the

members of it to suppose that their fellow-churchmen, who do not join it, differ from them only in views of expediency, and prefer some different plan of procedure. But when the bond of union is not any definite measure, but—as in the present case—*subscription to certain articles of faith*, a prejudice is likely to be raised against all who hold aloof from such an Alliance, as if their *faith* were unsound. The inference is likely to be drawn, however unreasonable, and however sincerely some may protest against it, that those who refuse to join, or who are excluded from, an Evangelical Alliance, must be strangers to evangelical religion, and, consequently, excluded from the Gospel-covenant, and unfit to be accounted Christians.

I am aware, indeed, that all intentions have been strenuously denied of refusing to reckon as *Christians* even those who are accounted inadmissible into the *Evangelical* Alliance. But it is very difficult to maintain a distinction where there is, according to the received and intelligible use of language, no difference. By a Christian is understood, not merely any one who believes that such a person as Jesus of Nazareth existed, but one who receives the Gospel—Evangelium—of Jesus Christ. A man may, indeed, hold more or less of error intermixed with Gospel-truth; he may more or less have corrupted, or imperfectly embraced, the truth; and may, accordingly, be more or less imperfectly evangelical—imperfectly christian: but to whatever extent he is *christian*, to the same extent he must be *evangelical*. To ask whether all Christians are evangelical, seems like asking whether all men are human. A person may, indeed, be more or less deficient in rationality, or in some other attribute of the Human Species; but to say that so far as any Being is to

be accounted a man, he must be accounted human, would be reckoned not only a self-evident, but an identical proposition. And so, also, according to any intelligible definition of Christianity, it must be equally self-evident that, to whatever extent any one has embraced Christianity, his religion is evangelical.

Those, therefore, who draw a distinction, and insist on it as an important one (though, certainly, none such is recognized in Scripture), between *Christianity*, and *evangelical religion*, lay themselves open to the suspicion of putting forth, as a Gospel, some devices of their own which are distinct from Christianity, and form no part of what was originally taught as the "good tidings"—or Gospel of Christ himself. And this is a matter which calls for serious consideration; for, "if any man," says the apostle, "or even an angel from heaven, preach *some other* Gospel, let him be accursed." It is deeply to be regretted, that any, who bear the Christian name, should either deserve such an imputation, or should, by indiscretion, lay themselves open to it, if undeserved.

THE END.

By the same Author,

THOUGHTS

ON

THE EVANGELICAL ALLIANCE,

IN A LETTER ADDRESSED TO

A CLERGYMAN OF THE DIOCESE OF DUBLIN.

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CHARGE

TO

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BY

RICHARD WHATELY, D. D.,

LORD ARCHBISHOP OF DUBLIN, AND BISHOP OF KILDARE.

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A CHARGE,

&c. &c.

It is not my practice, my Reverend Brethren, to make an episcopal Charge a vehicle for a panegyric on the Clergy; either as extolling the importance and dignity of our sacred profession, or eulogizing the character of the individual members of that profession, or setting forth the advantages of an Establishment. Such topics I am accustomed to reserve for a very different kind of audience. When the Establishment is assailed,—when the character of our Church is misrepresented, or when the services of her ministers are undervalued,—then and there is the occasion for coming forward to meet opponents, and to repel accusations, and to guard against whatever dangers may threaten us. And on such occasions I trust I never have been, nor ever shall be, found wanting.

These, however, are very extraordinary times; and convinced as I am that the exertions and the sacrifices made by the Clergy, generally, throughout Ireland, to meet the emergency which has involved in so much misery the greater part of our population, have been no less extraordinary, I feel bound to take this opportunity of publicly bearing testimony to the zeal and activity they have shown in their endeavours to alleviate the present distress, to their beneficent liberality, and to their unwearied patience. I am the more induced to take this public notice of their exemplary conduct, from being convinced that it is, in England at least, very inadequately appreciated. A *high* opinion, indeed, is entertained,—but still one far below the reality,—of what the Irish Clergy have done and suffered. Very far is the full extent of their exertions and of their privations, from being known by the Public at large. Justice demands, therefore, that I should come forward as I now do, to bear witness that they deserve the thanks of the Irish People, for their self-denying and unwearied efforts. I do not, indeed, mean to imply that these qualities have been found in the Clergy alone, but that in them they have certainly been most eminently conspicuous.

But I believe and trust that they themselves are actuated by far higher motives than a desire of the thanks and praises of any of their fellow-mortals ;— that they have sought, and that they will attain, the approbation of their "Father who seeth in secret;" and that they will one day hear addressed to them the words of their Divine Judge, "forasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

I ought not to omit the *impartial* kindness which has been shown to persons of all religious denominations alike ; because there have been attempts made by persons, extremely ill-judging (to say the least), to induce the Clergy and other members of our Church so to combine ministration to bodily wants and sufferings, with religious instruction, as to make, or at least present the appearance of making, religious compliance and the acceptance of spiritual guidance a condition of relief; thus exciting injurious suspicions as to the motives even of those who have never had a thought of bestowing their gifts in the way of a bribe, and of forwarding what they regard as the cause of truth by holding out mercenary inducements.

The recent publication of my Address on this

subject makes it unnecessary to dwell any further on it at present, except to repeat the full conviction I there expressed, that, with respect to a very large majority,—all except a very few,—of the members of our Church, there is not, nor ever was, any just ground for such imputations. Nor did I ever entertain apprehensions that such a procedure as I was deprecating would become general; but I thought it right to remove, by a strong protest, on behalf of myself and of as many as might think fit to express their concurrence with me, all suspicion that might otherwise have taken possession of men's minds, and which was calculated to produce very hurtful results to all parties.

There is another point connected with the same object, upon which, for the same reason, I need not dwell on this occasion. In the Address just alluded to I adverted to the unwarrantable presumption, as it appears to me, of representing any affliction with which it may please Providence to visit the nation, as a mark of divine displeasure against certain individuals or classes of men; as a judgment on some of our neighbours (for it is almost always their neighbours' sins, not their own, that men represent as thus visited), on account of certain alleged offences which

presumptuous man, without any divine commission, takes upon him to specify.

In that Address, and also in a discourse published some years ago, and which, with some slight alterations, I delivered not long since in several churches in the Diocese, I pointed out the utter discordance of such a procedure with the whole tenor and spirit of the Gospel;—of a religion whose Founder was crucified, and whose first preachers were exposed to such sufferings, that "if in this life only they had hope, they were of all men most miserable."

Indeed, neither the New Testament nor the Old will warrant such presumptuous denunciations of divine judgments. It was because, and only because, Moses *foretold* the destruction of Korah and his company, for their rebellion, and the manner of that destruction;—it was because an inspired Apostle foretold the sudden death of Ananias and Sapphira, as a punishment for their offence;—it is on this ground only that we are enabled to know, and authorized to pronounce, what was the true character of those visitations.

But when uninspired men rashly venture to proclaim, "Thus saith the Lord, when the Lord

hath not spoken," the natural results are, that a contempt and disregard for religion itself is generated in some minds; while others, again,—religionists of some opposed party, but no less presumptuous,—venture, in their turn, to hurl back the weapons that have been launched at them, and call each calamity that occurs a judgment on the Church or Party of those who have assailed them.

On this point, however, it is, as I have said, unnecessary, for the reason above given, to enlarge at present.

With respect to the measures that have been adopted by the Legislature to meet the existing emergency, to enter into any discussion of them would be unsuitable to this occasion and this place, even if my views on the subject had not been, as they are, already before the Public. I advert to it only for the sake of remarking, that, whatever opinion we may have formed thereupon, it is our duty to do our utmost to further, as far as lies in us, the beneficent designs which we must presume the Legislature to have entertained. That the measures resolved on are fraught with great dangers, and call for the utmost vigilance, zealous exertion, and uprightness, on the part of all classes;—this is fully

admitted, and, indeed, strongly insisted on, by the advocates of those measures.

Be it our care that nothing be wanting on our part; and that, if the hopes which some persons seem to entertain are eventually not realized, at least the failure shall not be in any degree justly attributed to any fault of our's.

The measures I have alluded to, do, it must be confessed, in some points, bear very hardly, and I must needs think, unfairly, on the revenues of the Clergy. I exerted myself,—though standing almost alone,—in every way I could think of, to obtain some redress. For much anxious toil, I have been repaid only by the consolatory reflection that I left nothing untried. But I am not without hope, that if similar exertions are made in another Session of Parliament, some mitigation, at least, of the hardships complained of, may be obtained. Besides the extreme difficulty,—the all-but-impossibility,—of effecting any important object in a single Session (a circumstance which nearly nullifies the power of any single individual who has a seat only for *one* Session),—besides this, additional and peculiar difficulties exist, as you may easily believe, in a Parliament known to be drawing to a close. And again, other difficulties have been

created by the extreme and pressing emergencies of a crisis like the present.

But, in a new Parliament, I cannot but cherish, as I have said, a strong hope, that, if persevering efforts are used, better success may be the result.

In respect of another matter also, I made an effort, as you are probably aware, to obtain what appeared to me,—and, I may add, to you also,—an important benefit to the Church(*a*). Your petition, indeed, which I presented, as well as nearly twenty others, numerously and respectably signed, from various parts of Ireland, and also from England, had reference only to the restoration of the one Bishoprick of Kildare(*b*). But the Bill which I brought in to remove the restriction on the royal prerogative, generally, in respect of the suppressed Bishopricks, might, if passed into a law, have been brought into operation (if at all, for even that was left optional with the Ministry for the time being), either on the one Bishoprick of Kildare, or on two, or more, if such a course should be judged advisable and unobjec-

(*a*) A copy of the Bill which I brought in is subjoined in the Appendix.

(*b*) I have subjoined, in the Appendix, a copy of the first letter I addressed on the subject to the Government.

tionable, to those in power. I do not myself think it probable, that many Bishopricks will be found of which the re-establishment would be as important, and as easily effected, as that of Kildare. And if application were made for any restoration that should appear objectionable, it would, of course, be met by a refusal. If we were to abstain from doing anything that is wise and proper, lest we should be afterwards urged, in some different case, to do what is unwise and improper, there would be an end of all legislation.

It would be superfluous for me to enter at large on the reasons I assigned, as they are, in great measure, equally your's also, as expressed in the petitions in favour of the measure. The advantage is so obvious, of having a separate bishop for the Diocese of Kildare, instead of adding the charge of it to one already so much overburdened, that the whole task of proof to the contrary lies on the side of those who object to the proposed measure. And again, the removal of *any* restrictions on the royal prerogative, in a case where there is no danger whatever of that prerogative being abused, is clearly in itself a good. There may, conceivably, be advantages in maintaining the restriction, and continuing

the union of these Sees; but they ought to be clearly pointed out: there may be apprehended inconveniences greater than those complained of; but it is incumbent on the opponents of the measure to give reasons for their apprehensions. And, of all the objections that I heard urged, there was none which I think likely to have weight with an intelligent legislator when bringing his mind to bear fully on the subject, and bestowing on it calm and deliberate attention:—I mean a more calm and deliberate attention than was, perhaps, to be expected in a time of so great and varied agitation, and of such overwhelming pressure of important business.

It seems to have been not clearly understood, or, at least, not duly considered, that there was no design of *abstracting any revenue*, either from the Ecclesiastical Board, or from the funds of the Empire. The Bill did not authorize or contemplate any outlay whatever of public money. And this circumstance must have been overlooked by those, whether opponents of the Bill or professed advocates, who represented it as altogether subversive of the Church Temporalities' Act, and as implying a complete abandonment of the grounds on which that Act was passed. For it is notorious that that Act was (professedly at

least) designed for the purpose of providing a revenue to supply the want of Church Cess. Its proposed object was that of keeping the churches in repair, and furnishing the other needful expenses for divine service, through the Ecclesiastical Board, supplied with funds (which could not be obtained otherwise) from the suppressed Bishopricks. This was the professed object of those who introduced and who supported that Act. None of them, as far as I know, ever represented the Bishopricks as a *positive evil*, and their suppression as a good in itself. But they set forth the necessity of providing a revenue for the above purposes, and the impossibility, *which no one even attempted to disprove*, of providing it any other way.

There may indeed, perhaps, have been some among the advocates of that measure who were actuated by a feeling of hostility against the Church; either against an endowed Church generally, or against our own in particular, or against the portion of it existing in this island. And it is also possible that the desire of conciliating for the present, or the hope of satisfying finally, those who were thus hostile, may have operated on the minds of others. But no such motives were avowed by the authors of the

measure. And certainly none such existed in the mind of myself, who voted for it, nor, I am confident, in that of the Lord Primate, who was consulted upon it in the first instance by the then Ministry.

What we looked to was, the necessity of providing funds for the Ecclesiastical Board. And there cannot, therefore, be a more complete misapprehension than to view the Bill I brought in,—which does not contemplate any diminution of those funds,—as at variance with the principle of the Act which established that Board.

Obvious as all this will probably appear to you, I found it necessary strongly to state, and to reiterate it, because I found *that* misapprehension prevailing, as I have said, even among some who professed to be advocates of the Bill, but who were taking the most effectual means to raise a prejudice against it. It was necessary to explain distinctly what to you may appear self-evident, that there is no inconsistency, nor even change of views, implied, in any one's voting for the Church Temporalities' Act, when no other mode seemed practicable, or was even suggested, for preventing all the churches in Ireland from falling into ruins; and yet advocating the restoration of any Bishoprick that can be restored without loss or inconvenience to any one.

Another circumstance which shews how prevalent was that misapprehension above alluded to, is, its being urged as an argument against the Bill, that, if it should pass, applications would be made for the restoration of other Bishopricks besides Kildare. Now in a case where no cost is incurred, it is evidently a reason *in favor* of any measure, that many persons are likely to avail themselves of its advantages.

When, indeed, any outlay of money,—however small, in an individual instance,—is called for, there is good reason for being on our guard against establishing a precedent which may hereafter prove dangerous. When, for instance, it is proposed to maintain at the public expense labourers who may be in a state of destitution ; though the cost, for two or three such persons, is so trifling, that, at first sight, it may seem inhuman even to deliberate, it may yet be worth considering whether we are not establishing a claim of which two or three millions may take advantage, so as to lead to a ruinous expenditure.

It is quite the reverse, however, where no expenditure is contemplated. That if a certain road, *e. g.*, or port, should be opened, many would be likely to make use of it, is an argument often urged in favour of such a measure ; and, certainly, never against it. That such an objection, therefore, should

have been urged in the present case, plainly shews that the real character of the Bill was either misapprehended or little attended to.

When I spoke of the superintendence needed for even a small Protestant population, when scattered over a wide extent of country, and when I mentioned also, in reference to the Diocese of Dublin, its involving the more labour on account of its including the *Metropolis*, I was understood to be speaking of the *same* population as at once scattered and concentrated. And I was obliged to explain, that, as you well know, *both* descriptions of population are placed under my charge. In one part of the Diocese of Dublin is situated the Metropolis, involving those peculiar cares which have reference to a large Capital. A part again of the Diocese of Dublin, and the whole of that of Glandalough, and also that of Kildare, consist of small towns and numerous villages and scattered hamlets. And it is plain, that one burden cannot be lightened by the superaddition of another.

It is not, however, be it observed, for the sake of lightening my own labour, that I seek for the restoration of the Bishoprick of Kildare, but with a view to the more effectual superintendence of the Dioceses. If I had the episcopal superintendence of the

whole empire, I could but devote to it the *whole* of the time and strength that Providence may allot to me. As I have no power to do more, so I have no will to do less, than, by God's help, to devote myself to the public service. But I wish rather to labour effectually in a limited department, than to undertake a charge which is beyond what can be properly attended to by a single individual.

But it was urged, that, after all, there are *English* Bishopricks, which, not only in population, but even in extent, exceed any in Ireland. It probably did not occur to most of those who used, and who heard, this argument, that each diocese in Ireland is visited *annually*, and in England only triennially; and moreover that an Irish Archbishop has, besides, a triennial visitation of his *province*, which is a thing unknown in England. An English *diocese*, therefore, ought to be compared, not so much with the *Diocese* of Dublin, as with the *Province* of Dublin. But certainly there are English dioceses more extensive than any one *diocese* in Ireland; and there would be much force in this argument, if it were admitted that in England the number of Bishops is *sufficient*, and the dioceses not *too large* to be satisfactorily attended to. But, unhappily, the reverse is notoriously the

fact; as every friend to the Church in England, who is well acquainted with its circumstances, will at once admit. There are indeed persons who, estimating each man's duties by his *legal obligations*, naturally regard those of a Bishop as so little onerous, that, on their computation, half the present number might suffice for the whole of the British Islands. And some again talk of diligent and careful activity in the discharge of episcopal duties, as if a Bishop thus qualified might be very well equal to the charge of a larger diocese than any that exists. But the reverse is the truth. It is the most supine and *negligent* Bishop that would the least feel the difference between a small and a large diocese. An industrious and skilful husbandman, who keeps his land in the best state of culture, finds his labour and care increase with the extent of his farm. But one who lets his land lie untilled and overrun with weeds may do this with equal ease over an extensive district.

But it is not thus, I am sure, that you will form your estimate. Looking to the duties which a conscientious Bishop would wish to perform, you cannot doubt that most, at least, of the English dioceses, are far too large for the proper superintendence of a

single Bishop; and that the Archbishoprick of Dublin is alone no light burden.

Now to object to the removal of a smaller inconvenience, when this can be easily done, because a greater inconvenience exists elsewhere, is a kind of reasoning which no one ever uses in a case where he is really in earnest;—where *his own interest or gratification* is concerned. An insufficient habitation, for instance, or deficient clothing or food, a man may indeed the more cheerfully submit to, *when these inconveniences are unavoidable*, by reflecting that there are others worse off than himself. But no man ever continues to submit to privations of this kind,—when he can without difficulty remove them,—merely on the ground that still greater privations are unavoidably endured by others.

The objection, however, which was, I think, the most strongly insisted on, was, that the mode proposed for restoring the Bishoprick of Kildare was understood to be its being united to some other office; either a Living, a Deanery, or the Provostship. And this was considered as objectionable, on the ground that a Bishop's *exclusive* care ought to be bestowed on his *diocese*.

The very See of Kildare, indeed, as it lately stood,

afforded a precedent the other way;—having long been united with the Deanery of Christ Church. And no one, I think, would contend that these two offices conjoined formed a burden too heavy for one individual. Still it was urged that instances of this kind ought to be as much as possible diminished, and by no means increased.

And certainly this reasoning might be admitted if the alternative proposed had been quite a different one from what it actually is; if the alternative had been whether there should be a Bishop of Kildare, holding *no other office*, or one holding that in conjunction with another. But, in the existing case, the argument has weight rather on the opposite side. For, the actual question is, whether that diocese shall be governed by a person holding another office of a certain amount of labour and responsibility, or, by a person burdened with a *far greater* weight of labor and responsibility,—the Archbishop of Dublin.

Admitting each to be an evil, the magnitude of the evil is to be measured by the weight of the burden imposed. And such a choice of evils as this, is what we have to exercise our judgment on, in most of the affairs of life. The mere attendance, for instance, of the Bishops in Parliament, I may safely

say, tends to interfere far more with the business of their dioceses than the duties of any of the offices which I proposed to unite with the Bishoprick of Kildare.

Indeed, the objection in question was nullified even by one of the arguments adduced on the same side. For the *Archdeacons*, it was urged, were designed to relieve the Bishops of great part of their episcopal labours, in the consolidated dioceses ; being empowered by the Church Temporalities' Act to hold Visitations, as in England. Now, the Archdeacons, as you are aware, all of them hold Livings; for the most part with cure of souls. So that, to avoid the alleged impropriety of having a Bishop holding *in commendam* a Living, or some other situation, the professed remedy is, to annex the diocese to another diocese, and then to provide the Bishop with an assistant or substitute, in the person of an Archdeacon, who does hold a Living ; and, I may add, in some instances so small a one as not to allow the support of a curate. The argument adduced, therefore, has weight, as far as it goes, on the opposite side.

With respect to the proposed union of the

Bishoprick of Kildare with the Provostship of Trinity College, Dublin, reference was made to the judgment of the members of the College, who, it appears, expressed themselves, a good many years ago, unfavourable to such an arrangement. This appeal I am ready to welcome, inasmuch as one of the many petitions in favour of the proposed measure was *from the members of the College*, and most numerously signed. Even supposing, therefore, that the former opinion and the late one had been expressed by the *same individuals*, and had reference to the *same* question,—both of which suppositions are contrary to the fact,—there would have been as much weight in the one judgment as in the other. But, in truth, the two cases are so entirely different, that there would not be the slightest inconsistency in the same person's giving, on the two questions, if proposed at the same time, the very same two decisions that actually were given. If he were asked whether it were desirable that a Provost of Trinity College should hold a Bishoprick *having an endowment of its own*, he might reply in the negative: if the same person were asked whether it were desirable that the Bishopric of Kildare should

be *restored*, by being united to the Provostship, when there was *no other likely mode of effecting* the proposed object, he might answer in the affirmative.

I, for one, should, if consulted, have given those very answers. They are so far from being inconsistent that, in fact, cases arise every day, in every department of life, in which some small disadvantage, though we should refuse to incur it *gratuitously* and for no object, is readily submitted to for the sake of avoiding a greater disadvantage, or of securing some valuable object.

I can solemnly declare, that I have not knowingly passed over, or extenuated, any of the objections urged against the proposed measure. Such a procedure I believe to be unwise. At any rate it is unfair; and what I would, therefore, scorn to resort to. Other objections there may have been which were not brought forward, and of which I can have no knowledge; but the above were, to the best of my belief, all that were adduced; and I cannot think them such as would stand the test of a mature reconsideration.

It may be worth while to add, in conclusion, that I found some persons objecting, not to the principle of the Bill, but only to the *time* of bringing it

forward. The present, it was alleged, was not a favourable occasion for making the attempt. And in this opinion I concur. There were several circumstances, which I have already adverted to, that made this Session peculiarly unfavourable. But if on that ground I had indefinitely postponed the attempt (especially considering that in the next ensuing Session I shall have no seat in Parliament), I have very little doubt that that very circumstance would have been urged, on any future occasion, against the measure, at least if advocated by *me*. "You have practically acquiesced," it would have been said, "in the existing state of the law, as far as regards the Diocese of Kildare; the one in which you are more immediately concerned; and why should you *now* seek to alter it? You ought to have urged the complaint as soon as ever you had experienced the effect of the law's coming into operation as to that diocese. It is *too late* now to make the complaint *for the first time*, after having acquiesced in the arrangement, in silence, for two or three years." Such, I cannot doubt, is the argument I should have heard, if I had delayed bringing forward the measure till a more convenient season. But, besides this, I am also convinced, that the *first* time of proposing such a mea-

sure will always be found an unfavourable time. Experience proves the great difficulty,—the all-but-impossibility,—of carrying through any important measure in a single Session: a circumstance which (as I have said) goes far to nullify the power of a member of the Irish Episcopate in Parliament. In some subjects, and not least in those of so much difficulty, and so distasteful to many persons, as are most of those relating to Ireland, it is only by repeated and persevering efforts, Session after Session, that the Legislature can be brought to pay sufficient attention to the question before them, and to the reasons on both sides, to afford a fair prospect of a decision such as those reasons would warrant.

As for the probability of the proposed measure being ultimately carried, that, I cannot doubt, will depend on the *degree of desire for it evinced* by the members of our Church, both in Ireland and in England; and on the degree of activity and of perseverance with which they may seek the fulfilment of such desire. The feeling of the Legislature is, I conceive, neither so unfavourable to the Church, nor yet so zealously favourable, as, on the one hand, to resist, or, on the other hand, to render unnecessary the expression of the strong and deep-fixed

wish of a large portion of the members of the Church, lay and clerical, where no loss or injury to any one else can result.

If petitions, such as have been lately presented from England as well as Ireland, are repeated, with an increase in the numbers, both of the petitions and of the signatures, and if corresponding energy be manifested by those to whom such petitions are intrusted in Parliament, I cannot doubt that they will be ultimately successful. If, on the contrary, the greater part of the members of the United Church are contented to have done nothing, or think that they have already done enough, we cannot but expect that the matter will be suffered to drop. The non-interference of the Legislature would, in that case, be not only probable, but even, perhaps, justifiable.

I for my part do not exhort any one to take either course. I only exhort all to reflect attentively, each one for himself, what is his duty; and to act accordingly. I was not a party to the framing or to the signing of any of the petitions I presented. If there are any persons who think the proposed measure hurtful, or insignificant, let them be neutral, or opposed. But if there are any who are convinced

that it is of importance to the best interests of the Church, let them only consider what exertions they would use in a matter in which *their own* most important temporal interests were at stake; and how they will answer at the last day before their all-seeing Judge, if, where the interests of His Church were at stake, they shall have manifested comparative apathy.

And let no one occupy himself in calculating the chances of success, but rather in taking care to clear his own conscience; leaving events to the disposal of the Most High. If we fail in our immediate object through any fault of *others*, with *them*, and not with us, will the responsibility rest.

Some disappointments you must be prepared to expect, in all your endeavours to accomplish good objects. You will, perhaps, find some who were regarded as trusty champions of the Church, from their loud professions of devoted attachment, shrinking back in the hour of need, or, under the mask of a pretended advocacy, taking such a course as tends to defeat their professed objects: while others, who perhaps have been cried out against as lukewarm friends, or as traitors to the Church, may be found fearlessly stepping forward in her cause under the most disheartening difficulties.

I think it right to advert on this occasion to the support I received from the Lord Bishop of London; not as implying that he stood alone in giving that support, but because circumstances have recently occurred which may have produced the impression, in some minds, of his regarding with aversion or contempt the whole Irish portion of the Church. Of those circumstances I shall not say anything: both because it would be unsuitable to the present occasion, and because that Right Reverend Prelate has himself explained his own views in the debate, of which the report is before the Public. But on the occasion of my moving the second reading of the Bill I have been speaking of, his Lordship did not address the House; and, therefore, it might not be known to you if I did not here mention it, that he was prepared to vote with me, had I pressed for a division; and that the cordial support which he had promised and afforded to me all along, he was also prepared to afford for any future occasion. It appears, therefore, that, when the question is one of substantial services in the time of need, to the Irish portion of the United Church, his Lordship is not of the number either of the unfriendly or the indifferent.

I myself have, for the present at least, done my part, according to the best of my ability; and shall be ready at any time hereafter to do the like. But, in laying before you, my Reverend Brethren, this slight sketch of the efforts I have made, be assured I have not done so for the sake of courting your approbation; satisfactory as it would be to me, if, while acting, I trust, from higher motives, it should be my lot to obtain it, "with me it is a very small thing to be judged of you, or of man's judgment; yea, I judge not mine own self; for he that judgeth me is the Lord."

Most of you indeed must be well aware that, in a majority of instances, my public conduct has, in fact, been the very reverse of what it would have been, had popularity been my object. But I have deemed it needful to point out, that when I am exhorting others to follow out zealously and heartily whatever a well-considered sense of duty shall dictate, I am not preaching what I do not practise.

I will detain you a few moments longer, by adverting to the Church Discipline Bill, brought in this Session by the Lord Bishop of London; which he has withdrawn for the present, but with a full determination to introduce it, and a strong hope of its

passing, next Session. This, by the way, may serve as one out of many illustrations of what I remarked above; the extreme improbability of any one's being able to originate, and also to carry through, any important measure in a single Session. I was one of the Select Committee appointed to introduce several alterations into the Bill, as originally framed, which were considered necessary by competent judges(*a*). And I can say from my own knowledge that the Bill, as it ultimately stood, though of course not such as to satisfy every one, is far from being justly open to the imputations which have by some been cast upon it. If you will examine it for yourselves, you will see how destitute of foundation, and indeed how opposite to the truth, is the representation of its being of a tyrannical character. You will see, I think, that, though calculated for the conviction and punishment of the guilty, it is even still more carefully calculated for the exculpation of the innocent; and that if unacceptable to that,—I am sure very small,—number of persons who would wish to screen evil-doers, it is likely to be hailed with the utmost

(*a*) The Bill, as amended in the Select Committee, is subjoined in the Appendix.

satisfaction by the great body of the Clergy. These cannot but feel that disreputable conduct in any member of their profession,—when unchecked and unpunished,—tends to lower the respectability of the profession itself, and to degrade, in public estimation, the character of the Church which tolerates such misconduct; besides doing deep injury, in the minds of the generality, to the cause of the very religion which we teach.

APPENDIX.

Appendix A, page 10.

A BILL,

intituled,

An Act to alter and amend several Acts relating to the Temporalities of the Church in Ireland.

Whereas an Act was passed in this Session of Parliament, holden in the third and fourth years of the reign of his late Majesty, intituled, *An Act to alter and amend the Laws relating to the Temporalities of the Church in Ireland*, which Act was amended by three other Acts passed respectively in the Sessions of Parliament holden in the fourth and fifth, and sixth and seventh years of the same reign, and in the third and fourth years of her present Majesty's reign: and whereas it was provided by the said hereinbefore first-recited Act, "that certain Bishoprieks, herein mentioned, and certain other Bishoprieks in the first column of the schedule (B.) to the said Act annexed, should, when and as the same severally became void, be thenceforth united to and held together with the Bishoprick or Archbishoprick mentioned in conjunction therewith respectively in the second column of the said schedule (B.):" and whereas it is expedient to alter and amend the provisions of the said Act in this respect: be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and 3 & 4 W. 4. c. 37.

Her Majesty may nominate any person, other than a Bishop or Archbishop, to any see which had been united to other sees under the provisions of recited Act, notwithstanding such union.

by the authority of the same, that whenever any of the said Bishopricks, in the said Act, or in the said schedule to the said Act mentioned, shall, under and by virtue of the provisions of the said Act, become united to any other Bishoprick or Archbishoprick, and at any time after such union shall have taken place, and notwithstanding any such union may have taken place prior to the passing of this Act, it shall and may be lawful, from and after the passing of this Act, for the Queen's most excellent Majesty, if to Her Majesty it shall, at any time after such union, appear expedient and proper so to do, to nominate by letters patent, in the same manner as the other Bishops and Archbishops in Ireland are at present nominated by Her Majesty, a fit and proper person, other than a Bishop or Archbishop, to be Bishop of any of the several sees in the said Act, or in the first column of the said Schedule to said Act, mentioned, and by the provisions of the said Act so united to other Bishopricks or Archbishopricks; and such person shall be duly consecrated and installed Bishop of the said see, and shall have, hold, exercise, and enjoy all and every the ecclesiastical patronages and jurisdictions, and all and every the other rights, powers, privileges, franchises, jurisdictions, and immunities, in as full and ample a manner, to all intents and purposes, as the same were had, held, exercised, and enjoyed by any Bishop of any such see at any time prior to the passing of the said Act of the third and fourth years of his late Majesty's reign, anything in the said Act, or in any Act amending or altering the same, to the contrary hereof notwithstanding.

Immediately upon such nomination sees to become disunited.

II. And be it enacted, that whensoever Her Majesty shall make any such nomination as aforesaid to any of the said Bishopricks, such Bishoprick shall, immediately upon and after such nomination, and by virtue of such nomination, become disunited and severed from the Bishoprick or Archbishoprick to which such Bishoprick had, under the provisions of the said several recited Acts, or any of them,

become united, and shall for ever after be, to all intents and purposes, a separate and distinct see, as if such union had never been made: provided always, that until such nomination shall be made as aforesaid, such union shall remain and continue under the provisions of the said several recited Acts.

Nothing herein to affect the revenues or payments belonging to or chargeable upon such sees.

III. And be it enacted, that nothing in this Act contained shall be taken or construed to alter or repeal any of the provisions of the said several recited Acts relating to the lands, tenements, or hereditaments to any of said sees belonging, or to the tithes, rents, emoluments, or other the property to such sees belonging, or in anywise appertaining, but all and every the said provisions of said several recited Acts, and also all and every the provisions of said Acts relating to the payment of any sum or sums of money by any law, statute, or custom charged upon the said Bishopricks, upon the same becoming void respectively, and which would have been payable by a successor in such Bishoprick, in case the said Act of the third and fourth years of his late Majesty had not been made, shall continue in full force and effect, as if this Act had never been made.

Saving rights of Archbishops of Armagh and Dublin as to certain presentations.

IV. Provided always, and be it enacted, that nothing in this Act contained shall be taken to alter or repeal any of the provisions of the said several recited Acts whereby the Archbishop of Armagh and the Archbishop of Dublin are empowered to select one benefice from and out of the benefices belonging to each of the Bishopricks in the first column of the said Schedule (B.) to the said Act of the third and fourth years of the reign of his late Majesty, and to nominate and appoint thereto one of the Fellows or ex-Fellows of the College of the Holy and Undivided Trinity near Dublin, but all such provisions of such several recited Acts shall continue in full force and effect, to all intents and purposes, as if this Act had not been made.

Nominees under this Act may retain benefices, &c., previously held, but on acceptance of any other, the first held office to become void.

V. And be it enacted, that it shall and may be lawful for any person so nominated to any such Bishoprick as aforesaid, to hold and retain any ecclesiastical benefice, dignity, or promotion in Ireland, or any other office or place of emolument, lay or spiritual, together with such Bishoprick, and to accept and hold, together with such Bishoprick, any other ecclesiastical benefice or promotion whatsoever in Ireland, or any other office, lay or spiritual, any law or statute to the contrary notwithstanding: provided always, that if any person so nominated to any such Bishoprick as aforesaid shall at the time of such nomination hold or be possessed of any ecclesiastical benefice or promotion, and shall after such nomination accept any other ecclesiastical benefice or promotion, the benefice or promotion so held by such person at the time of such nomination shall thereupon become void.

Income of Bishop to be free from the tax imposed under recited Act.

VI. Provided always, and be it enacted, that the income of any such Bishop appointed under the provisions of this Act shall be free and exempt from the tax chargeable under the provisions of the said recited Act of the third and fourth years of the reign of his late Majesty.

Bishops nominated under this Act not to sit in the House of Lords.

VII. And be it enacted, that in case of any such nomination by Her Majesty to any such Bishoprick as aforesaid, such Bishop so nominated and appointed shall not have the right of sitting in the House of Lords of the United Parliament, but that the rotation in respect of the Irish Bishops sitting in the House of Lords, regulated and appointed by an Act passed in the third and fourth years of the reign of his late Majesty, intituled *An Act to alter and amend the Laws relating to the Temporalities of the Church in Ireland*, shall continue and be in full force in as ample a manner as if this Act had not been passed.

Act may be amended, &c.

VIII. And be it enacted, that this Act may be altered, amended, or repealed by any Act or Acts to be made in this present Session of Parliament.

Appendix B, Page 10.

Printed for Private Circulation.

LETTER

FROM

THE ARCHBISHOP OF DUBLIN,

TO

HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND,

RELATIVE TO

THE RE-ESTABLISHMENT

OF

THE BISHOPRICK OF KILDARE, IN UNION WITH THAT OF LEIGHLIN.

Palace, 3rd Jan. 1842.

My Lord,

I find myself called on, by the decease of the Bishop of Ossory, to lay before Her Majesty's Government a proposal which has long been in my mind. It is, to separate the Diocese of *Leighlin* from those of Ferns and Ossory, and to unite it with *Kildare* as a permanent See; to be endowed, as may be thought necessary, with a portion (which I am ready to resign when needed) of the revenues of the See of Dublin, and with some small addition from those of Ferns, and from any other sources that may appear available.

Your Excellency may remember that, by the Church Temporalities' Act, the revenues of *Ossory* and of *Kildare* (among others) were to fall in eventually to the Ecclesiastical Board;—the Diocese of *Kildare* to be united to *Dublin*, and that of Ossory to

Ferns and Leighlin. This latter union took place on the decease of Dr. Elrington, Bishop of Ferns and Leighlin.

The revenues of the Deanery of Christ Church, held by the Bishop of Kildare, are also to fall to the Ecclesiastical Board; and the Dean of St. Patrick's is to be Dean of Christ Church also.

My proposal, then, is, that a Bill should be brought in to amend a portion of the above Act, so as to constitute a permanent Bishoprick of *Kildare and Leighlin* (which were united, I believe, up to the time of Elizabeth) distinct from that of Ferns and Ossory.

A few of my reasons for proposing this arrangement I will state.

Although Kildare is but a small diocese, and therefore the union of it with *Dublin and Glandelough* would be no very heavy addition; still, even a small addition to a diocese already so much more overburthened than any other, must be, in itself, an evil; though an evil to be submitted to when no better arrangement can be made.

Every one would admit that it would be better,—were such an alternative proposed, simply,—that Kildare should be united with the small Diocese of Leighlin, than with the overburthened Dioceses of Dublin and Glandelough; and again that Leighlin,—small though it be,—would be better united with the *one* Diocese of Kildare, than with *two* others.

But, besides the immediate advantage of this arrangement in reference to those particular dioceses, another, and perhaps greater, of a general character, would result from it; as indicating the disposition of the Legislature towards the Church in Ireland.

The Temporalities' Act was represented by some, as a hostile attack; or at least, as indicating an opinion that the Irish Bishopricks were too numerous, and that to diminish their number would be a good in itself. And such may, perhaps, have been the belief of some persons. I have met with individuals, even in Ireland, but more frequently in England, who are under the impression that there is little or nothing for an Irish Bishop to do.

This seems to arise from their looking only to the *numbers of the individual members* of our Church (which is smaller in the whole of this island than might probably be found in some single dioceses in England), and leaving *territorial extent* out of the account. If, indeed, any one could believe, on attentive reflection, that a hundred parishes, with an average of one hundred Protestant families in each, required no more superintendence than five, with an average of two thousand, it would be a waste of argument to attempt undeceiving him. But this attentive reflection is what some persons do not bestow on the subject.

I have every reason, however, to think, that no such ideas were in the mind of the members of Administration generally, or of Lord Stanley in particular, or of any one in Ireland whom he consulted, and whose acquiescence in the principle of that Bill he obtained, or of the principal persons who supported it. The measure was resorted to, I have every reason to believe, as the only expedient for preventing the churches from falling to ruin, and for supplying those other indispensable wants which had been heretofore provided for by *parish cess.* As far as I know, the opponents of the Bill never suggested any other (*practicable*) mode of supplying those wants.

Yet an outcry was raised against what was called "the suppression" of Bishopricks; calculated to impress men's minds with the idea that the Act was to *suppress* certain *dioceses;* not merely to *unite* them, as had been done before in many instances (such as Ferns and Leighlin, Cork and Ross, &c.), and as has also been continually done in the case of *parishes.* But it seems to have been seriously believed that certain districts were to be wholly deprived of the superintendence of regularly-appointed Bishops.

And accordingly certain persons proclaimed that the Act went to destroy "Apostolical Succession;" and on that very ground held a private meeting (as has been since divulged) to concert measures for forming a party, which has lately assumed a formidable aspect, and whose object appears to be to undo, as far as possible, the work of the Reformation.

Now such a measure as I am suggesting would go far towards

undeceiving those whose simplicity has been thus abused, by shewing what are, and were, the real objects of the Legislature.

I can conceive an objection being raised by some of those who supported, and by some even of those who did not support that Bill, that, "since *it is* passed, it is better to let matters alone;" and that "it would argue inconsistency and vacillation to alter, without paramount necessity, a recently-enacted law."

This is what may perhaps occur to some minds at a first hasty glance. But further consideration will shew that the inconsistency would be on the opposite side. Any one indeed who should have voted for diminishing the number of Bishopricks as thinking *that* a good *in itself*, would of course be inconsistent in voting for the re-establishment of one. But those who assented to it professedly on the ground that, though an evil, it was necessary in order to avoid a much greater evil, would be inconsistent if they did not gladly avail themselves of the opportunity of re-establishing a Bishoprick, *without* incurring the apprehended evil. A minister who imposes war-taxes, not on the ground of taxes being a good in themselves, but to meet a pressing necessity, would be considered inconsistent, not if he removed those taxes when the necessity had ceased, but if he continued them.

The only other objection I can foresee arises from the scantiness of the available funds for endowment.

The revenues of the See of Dublin, it may be said, are even now hardly *sufficient* for so expensive a situation; and any portion that could be safely withdrawn from them and from those of Ferns, and from any other source, would not be *sufficient* for the endowment of a Bishoprick.

If by "sufficient" be meant as much as we might reasonably deem desirable, this is true. But the only *practical* question is, whether *a well-qualified person could be found to accept* the Bishoprick, with such endowment as might be obtained. And of this I have not the smallest doubt.

The revenues of the see of Kildare by itself are very small; for which reason it has been long united with the Deanery of

Christ Church. This was a very good arrangement, as circumstances then were. But had this been impracticable, I have no doubt that well qualified persons could have been found to accept the Bishoprick with such an endowment as it had, or even a smaller. And I think the See of Dublin could spare more than half, perhaps two-thirds, of such an endowment. Then, in addition to such a portion as might be spared from the revenues of Ferns, the Bishop of Kildare and Leighlin might hold some other preferment, as is the case in many instances; among others, that of the Bishoprick of Oxford, to which a living is annexed. And the Dioceses of Kildare and Leighlin being both small, the Bishop might even perform great part of his parish duty in person(*a*).

But perhaps the most suitable piece of preferment would be a Deanery(*b*); for instance, that of St. Patrick's and Christ Church, which are hereafter to be united. This, it is true, is elective in the Chapter; but I think it could not well be reckoned a hardship if the proposed Act were to annex it, on all future vacancies, to the Bishoprick to which Christ Church has been so long annexed.

For, in point of fact, the Deanery of St. Patrick's has generally been in the gift of the Crown, from the Dean's having been raised to the Bench.

There is, I believe, no record of more than two cases of the Chapter having had to elect(*c*): and when I add that in each of those cases the result was a vehement contest, followed by tedious and costly litigation, I have said enough to shew that no real friend of the Cathedral, or of the Church, can be anxious that the office should remain elective.

(*a*) I would not be understood to recommend such unions of preferment as desirable, or as unobjectionable, supposing sufficient funds could be otherwise obtained. But the practical question is, which is the less objectionable; the union of a Bishoprick with a Deanery or a living, or, with *another Bishoprick?*

(*b*) The Deanery would, of itself, afford what would probably be considered a sufficient endowment.

(*c*) That is, between rival candidates. Ordinarily, the person recommended by the Archbishop has been elected without opposition.

With regard to details, I will throw out such suggestions as occur to me, though not involving any point that I should wish to insist on as essential to the plan.

The proposed arrangement would imply that the Diocese of Leighlin should be at *once* placed under the present Bishop of Kildare, supposing his Lordship consents to take charge of it(*a*); and in that case no other actual change need take place, during his life, except that Bishop Fowler's successor would have the care of Ferns and Ossory only.

On the demise of the Bishop of Kildare (or in the event of his refusing the charge of Leighlin), the portion above alluded to of the revenues of Dublin, and of Ferns, would be transferred to the Bishop who would thereupon be appointed.

I think it would be best that the present arrangement of seats in Parliament should not be disturbed; as the proposed Bishoprick would not have sufficient endowment to meet the expense of going over to reside in London.

Perhaps it would be right, as some compensation to the Archbishops of Dublin, that the new Bishopriek of Kildare and Leighlin should be in their appointment, in lieu of the patronage of the *livings* in Kildare, which (by the law as it now stands) would have fallen in to them. But, to avoid all suspicion of personal motives, I am willing to waive in favour of Government such right of appointment for myself individually, should the occasion arise in my time.

For the length of this Letter, I trust I need not apologize. If the matter is in itself important,—and that to *me* at least it appears so, I need offer no additional proof,—it is desirable that the reasons for it, and the probable objections that may be raised, should be fully detailed, and early taken into consideration.

I have the honor to be,

&c. &c.

(Signed) R^{D}. Dublin.

(*a*) The Bishop of Kildare's consent, on the plan being imparted to him, was immediately given.

P. S. [Written a few days after.]

Since my Letter respecting the Bishoprick was sent, a suggestion has been laid before me, by some intelligent men, of a modification of the plan: which is, that, in lieu of any other endowment eventually, for the new Bishoprick of Kildare and Leighlin, the Provostship of Trinity College, Dublin, should be annexed to it.

As this is worth about £4000 per annum, with a good house, the necessity of taking any thing from the revenues of other Bishopricks would, it was observed, be superseded; and it was further urged that as those two small dioceses are within a short distance of Dublin, and as the Visitations and Confirmations,—the most onerous parts of the duty,—might be easily so timed as to fall in with the long vacation, the duties of the two offices would not be incompatible.

I can foresee some objections (as indeed there must always be objections to *every* proposal), and there may be others that have not occurred to me; for I have not had opportunity to bestow sufficient consideration on the point. But at the first glance it did not strike me that these were objections of an insuperable character(*a*).

To His Excellency the Lord Lieutenant, &c. &c.

(*a*) The reply received was, that the proposal could not be entertained, as there would probably be opposition in Parliament to the proposed Bill.

The united see, however, of Ferns, Ossory, and Leighlin, remained vacant for above two months after the writing of the above letter: whether in consequence of the suggestion therein thrown out, or for any other reason, I have no means of knowing.

Supposing the objection alleged to have been the only one, it may be expected that ministers would be ready to bring forward the measure, or some similar one, if ever they should receive sufficient assurances of its being acceptable.

Appendix C, Page 30.

A BILL

(AS AMENDED BY THE COMMITTEE),

INTITULED,

An Act for regulating Proceedings in the Case of Clerks in Holy Orders offending against the Laws Ecclesiastical.

WHEREAS the manner of proceeding in ecclesiastical Courts for the correction of clerks requires amendment: be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that an Act passed in the fourth year of the reign of Her Majesty, intituled *An Act for better enforcing Church Discipline*, shall be repealed; but that an Act passed in the first year of the reign of King Henry the Seventh, intituled, *An Act for Bishops to punish Priests and other religious Men for dishonest Lives*, repealed by the said Act, shall continue repealed: provided always, that all proceedings commenced before the passing of this Act under the authority of the first-recited Act shall be continued, and carried on to judgment and execution, and all such proceedings and judgments shall be as valid as if the first-recited Act had not been repealed.

3 & 4 Vict. c. 86.

1 H. 7. c. 4.

II. And be it enacted, that, unless it shall otherwise appear from the context, the term "benefice," when used in this Act, shall be construed to comprehend every deanery, archdeaconry, prebend, canonry, office of minor canon, priest vicar, or vicar choral in holy orders, and every precentorship, treasurership, subdeanery, chancel-

Definition of the terms "benefice," "bishop," and "diocese."

lorship of the church, and other dignity and office in any cathedral or collegiate church, and every mastership, wardenship, and fellowship in any collegiate church, and all benefices with cure of souls, comprehending therein all parishes, perpetual curacies, donatives, endowed public chapels, parochial chapelries, and chapelries or districts belonging or annexed or reputed to belong or be annexed to any church or chapel, and every curacy, lectureship, readership, chaplaincy, office, or place which requires the discharge of any spiritual duty, and whether the same be or be not within any exempt or peculiar jurisdiction; and the word "Bishop," when used in this Act, shall be construed to comprehend "Archbishop;" and the word "diocese," when used in this Act, shall be construed to comprehend all places in England to which the jurisdiction of any Bishop extends, under and for the purposes of an Act passed in the second year of the reign of her present Majesty, intituled *An Act to abridge the holding of Benefices in Plurality, and to make better Provision for the Residence of the Clergy*, and to all places in Ireland to which the jurisdiction of any Bishop extends, under and for the purposes of an Act passed in the fifth year of his late Majesty, King George the Fourth, intituled *An Act to consolidate and amend the Laws for enforcing the Residence of spiritual Persons on their Benefices; to restrain spiritual Persons from carrying on Trade or Merchandize; and for the Support and Maintenance of stipendiary Curates in Ireland.*

1 & 2 Vict. c. 106.

5 G. 4. c. 91.

Proceedings against clerks to be conducted in the manner prescribed before the passing of 2 & 3 W. 4, c. 92.

III. And be it enacted, that from and after the passing of this Act all proceedings against any clerk in holy orders of the united Church of England and Ireland, on account of heresy, false doctrine, blasphemy, or schism, shall be commenced, conducted, and carried on to a final termination in the same Courts and in the same manner as such causes were or ought lawfully to have been prosecuted before the passing of an Act passed in the second

and third years of his late Majesty, King William the Fourth, intituled *An Act for transferring the Powers of the High Court of Delegates, both in ecclesiastical and maritime Causes, to His Majesty in Council*, and in Ireland before the passing of this Act, except that the appeal from the judgment of the Consistory Courts shall, in cases of heresy, false doctrine, blasphemy, or schism, lie to the Court of Appeal constituted by this Act.

Constitution of Court of Appeal.

IV. And be it enacted, that in all cases of proceedings taken in England, after the passing of this Act, against any clerk in orders, for heresy, false doctrine, blasphemy, or schism, an appeal shall lie from any decree having the force or effect of a definitive sentence to a Court of Appeal, to consist of the Archbishops of Canterbury and York, the Lord Chancellor, or Lord Keeper, or First Commissioner of the Great Seal, three of the Bishops of that part of the United Kingdom called England, the Master of the Rolls, the senior Vice-Chancellor, the three senior Puisne Judges of the Courts of Queen's Bench, Common Pleas, and Exchequer, respectively, the Dean of the Arches Court of Canterbury, the Chancellor of the diocese of London, and the Regius and Margaret Professors of Divinity in the Universities of Oxford and Cambridge: provided always, that no person shall be competent to sit as one of the said Court of Appeal who is not a member of the united Church of England and Ireland.

Quorum of Court of Appeal.

V. And be it enacted, that three Bishops, one of the Judges in Equity before named, two of the Puisne Judges of the Courts of Queen's Bench, Common Pleas, and Exchequer, the Dean of the Arches Court of Canterbury, or the Chancellor of the diocese of London, and two of the Professors before-named of the Universities of Oxford and Cambridge, shall constitute a quorum, and be competent to hear any appeal lawfully brought before them in pursuance of this Act.

The three Bishops forming part of Court of Appeal to be appointed by Her Majesty.

VI. And be it enacted, that within two months after the passing of this Act, three of the aforesaid Bishops shall be appointed by Her Majesty, by warrant signed by one of the principal Secretaries of State, to serve as members of the said Court of Appeal, and as often as any vacancy may occur by the death, resignation, or translation of any of the said Bishops, the said vacancy shall be filled up in like manner.

Surrogates of Judicial Committee to exercise their functions with regard to Court of Appeal.

VII. And be it enacted, that the Surrogates of the Judicial Committee shall be competent to perform all such matters and things as relate to the preparing and expediting causes for hearing before the Court of Appeal constituted by this Act, as such Surrogates are enabled to do with respect to causes of appeal to the Judicial Committee from the Ecclesiastical and Admiralty Courts.

Limitation of time as to Appeals.

VIII. And be it enacted, that all appeals to the Court of Appeal in causes of heresy, false doctrine, blasphemy, or schism, shall be asserted within two months from the day on which any sentence shall be pronounced, and an inhibition applied for and taken out within the period of three months, or such appeal shall be null and void: provided always, that when any clerk in orders shall be convicted of heresy, false doctrine, blasphemy, or schism, by the decree of any Court, he shall not be permitted to perform any duty as a clergyman of the united Church of England and Ireland pending such appeal.

Clergymen not to perform duties pending appeal.

Who shall take cognizance of offences by clerks against the laws ecclesiastical.

IX. And be it enacted, that in every case of any clerk in holy orders of the united Church of England and Ireland, who shall be charged with any offence against the laws ecclesiastical, except heresy, false doctrine, blasphemy, or schism, or with having been convicted of treason, felony, or perjury, before any temporal Court, the cognizance of the cause shall belong to the Bishop of the diocese in which he shall hold any benefice; and, in the case of a clerk holding no benefice, to the

Bishop of the diocese in which he shall reside; and in case of his holding two benefices in two dioceses in the same province, then to the Archbishop of that province; and if in two provinces in England, then to the Archbishop of Canterbury; and if in two provinces in Ireland, then to the Archbishop of Armagh; and if he hold no benefice, and have no known place of residence in England or Ireland, to the Archbishop of the province in which the offence is charged to have been committed; or, if the offence is charged to have been committed out of England and Ireland, to the Archbishop of Canterbury.

Private inquiry by Bishop, with consent of party accused.

X. And be it enacted, that it shall be lawful for the Bishop having cognizance of any such cause, either on the complaint of any person, or of his own mere motion, at any time before articles against such clerk for the same offence shall have been filed in the registry of his diocese, to cause, if such clerk shall be within the United Kingdom, and the said Bishop shall see fit, a preliminary inquiry thereof to be privately made, and to admonish such clerk of the said charge, the same being previously reduced to writing; and if such clerk shall thereupon, by some writing under his hand, consent that such preliminary inquiry shall be made, it shall be lawful for the said Bishop, either personally or by such one or more clerks in holy orders of the said united Church, whom he shall think fit, by commission under his hand and seal, to nominate for the purpose, to make inquiry thereof, and for that purpose to examine witnesses upon oath: provided always, that no witness shall be examined in the absence of the party accused, except with the consent in writing of the said party; and that the party accused shall be entitled, if he shall think fit, to tender witnesses for examination, and also to cross-examine such witnesses as shall appear in support of the charge; but no counsel, advocate, agent, proctor, or attorney, shall be allowed to be present at any such proceeding; and if the accused party shall there-

upon, by some writing under his hand, confess the truth of the charge, and consent that the Bishop shall forthwith pronounce sentence upon him, it shall be lawful for such Bishop to pronounce forthwith such sentence as might for such offence be pronounced in any ecclesiastical Court; and all such sentences shall be good and effectual in law, and may be enforced by the like means, as if pronounced in any such Court, and shall bar any further or other proceeding against such clerk in any ecclesiastical Court for the same offence.

Articles to be signed by an advocate, and security for costs to be found.

XI. And be it enacted, that no articles shall be exhibited against any clerk, for any offence cognizable under this Act, by or at the instance of any person other than the Bishop having cognizance of the cause, for any offence alleged to have been committed more than five years before the charge was brought; nor till the person exhibiting such articles shall have given fourteen days' notice to the Bishop, in order that he may have an opportunity of causing a preliminary inquiry to be made, as hereinbefore provided; nor in any case unless such articles shall be approved and signed by an advocate practising in Doctors Commons, and in Ireland by an advocate practising in the Prerogative Court; nor unless the party exhibiting such articles shall become bound, with two sufficient sureties, to be approved by the Registrar of the diocese in which the articles shall be exhibited, in such reasonable sums as the Bishop shall deem sufficient for the security of the party sought to be charged, that he will satisfy and pay all costs incurred by the party sought to be charged, which he may be adjudged to pay and satisfy, if the party sought to be charged shall not be found guilty of the charges brought against him.

Benefices may be sequestered to pay costs of prosecution.

XII. And be it enacted, that whenever any beneficed clerk in holy orders shall have been found guilty of any charge alleged in any articles exhibited against him under this Act, and shall have been punished by deprivation or

otherwise, the Bishop may, if he shall think fit, sequester the profits of any benefice held by such clerk, at the time of the exhibition of the articles, toward payment of the costs of the prosecution, and the surplus of such profits as shall remain, after providing a stipend for a curate to perform the duties of such benefice, shall be applicable toward payment of such costs. Provided that in case of deprivation no such costs shall be defrayed out of any profits of the living which may accrue after such deprivation.

Articles to be filed, and served on the party.

XIII. And be it enacted, that all articles duly exhibited against any clerk for any offence cognizable under this Act shall be filed in the registry of the diocese of the Bishop having cognizance of the cause, and a copy of the articles so filed shall be served upon the party accused, by personally delivering the same to him, or by leaving the same at his usual place of residence in Great Britain or Ireland; and in case the party accused, being beneficed, is not resident on any benefice, then also upon the churchwardens of the church of the benefice holden by him; and in case the party accused has no benefice, then upon him personally, whether he be in the United Kingdom or in foreign parts: provided always, that it shall not be lawful to proceed upon the said articles until after the expiration, from the time of serving such notice, of one month if the party accused be, at the time of such service, within the United Kingdom of Great Britain or Ireland, or the islands circumjacent, nor until the expiration of four months if the party accused be, at the time of such service, abroad in Europe, and of eight months if elsewhere.

Notices and requisitions to be served.

XIV. And be it enacted, that every notice and requisition to be given or made in pursuance of this Act shall be served on the party to whom the same respectively relate, in the same manner as is hereby directed with respect to the service of a copy of the articles on the party accused.

Bishop may require the party

XV. And be it enacted, that it shall be lawful for the Bishop having cognizance of any cause under this Act, by

to appear before him.

writing under his hand, to require the party to appear before him, and make answer to the said articles, either in person or by his agent duly appointed, as to the said party may seem fit, at any place within his diocese, and at any time after the expiration of the said period to which the commencement of the proceedings upon the said articles is postponed as aforesaid, within such time, not being less than fourteen days, as to the Bishop shall seem reasonable; and if the party shall appear, and by his answer admit the truth of the articles, the Bishop, in person, or by his Vicar-General or Commissary specially appointed for that purpose, shall forthwith proceed to pronounce sentence thereupon according to the ecclesiastical law.

Who shall preside in the absence of the Bishop.

XVI. And be it enacted, that whenever the Bishop shall not preside personally at the trial of any such cause, his Vicar-General shall preside, provided that he shall have practised as an advocate in Doctors Commons, and if in Ireland in the Court of Prerogative, for not less than seven years, or as a barrister at law for not less than ten years; and whenever the Bishop shall preside personally he shall have for an assessor his Vicar-General, if qualified as aforesaid; or if the Vicar-General be not so qualified the Bishop shall appoint a special Commissary, qualified as hereinbefore provided in the case of the Vicar-General, to preside at the trial of such cause, or to act as assessor to the Bishop, as the case may be.

Certain part of the seventy-first Canon Ecclesiastical, agreed upon at a Synod in Dublin, in 1634, to cease to be in force.

XVII. Provided also, and be it further enacted, that so much of the seventy-first Canon of the Constitution and Canons Ecclesiastical agreed upon by the Archbishop, Bishop, and Clergy of Ireland at a Synod holden in Dublin in the year of our Lord one thousand six hundred and thirty-four, as directs "that no Chancellor, Commissary, Official, or any other person, shall exercise any ecclesiastical jurisdiction over a minister in cause criminal, except he himself have been admitted into the holy orders of priesthood," shall immediately, from and after the passing of this

Act, cease to be in force, or to have any operation in Ireland.

Archdeacons to summon incumbents for the purpose of electing jury.

XVIII. And be it enacted, that in every diocese every Archdeacon shall, by himself or by his Official, summon to meet on some day within two months from the time of the passing of this Act, and in every third year on some day between Easter Day and Trinity Sunday, all the incumbents within his archdeaconry, for the purpose of their electing twelve of their own body; and the whole number returned by the Archdeacon or Archdeacons as having been so elected, shall form a jury list or panel for the diocese, out of whom four shall be chosen by lot to act as assistants to the Bishop at every trial under this Act

Proceedings on exhibition of articles against a clerk.

XIX. Be it enacted, that whenever articles shall have been exhibited against any clerk, and the Bishop shall have signified his intention of issuing a commission under this Act for the trial of the said clerk, the Bishop shall name a day within the succeeding seven days on which there shall meet before him the Official principal or Vicar-General, or one of the Archdeacons of the diocese, and the clerk to be tried, or his duly-appointed proctor or attorney, all of whom shall be summoned under the hand and seal of the said Bishop; and there shall then be drawn by lot, whether the party accused, or his proctor or attorney, attend or not, by the said Official principal, Vicar-General, or Archdeacon, from all the names then upon the diocesan jury list of incumbents residing within the archdeaconry wherein the offence shall be alleged to have been committed, four names; and if the party accused shall object to such names, or any of them, then so many more shall be drawn as shall fill up the number unobjected to to four; and the four names so remaining shall be the jury for the trial of the said clerk; and they shall forthwith be summoned, by writ under the hand and seal of the said Bishop, to attend and serve on the said trial: provided always, that if any of the four persons whose names shall have been so drawn shall

not be present when the Court shall sit, those of the four persons aforesaid who are present shall select one or more from the incumbents of the diocese as shall be necessary to make up the number of four: provided also, that if the clerk to be tried shall not appear by himself, proctor, or attorney, the jury list shall be drawn as herein provided.

How questions shall be decided.

XX. And be it enacted, that the jury, so constituted as aforesaid, shall try and determine, according to the evidence, whether all or any, and which of the articles, have been proved, and shall give their verdict accordingly; and all questions of law which shall arise upon such trial as to the admissibility of evidence or otherwise, and in cases of conviction the nature and the amount of the punishment, shall be decided by the Bishop, or his Vicar-General or Commissary, presiding in the Court, and a note of every such decision shall be made and signed by such Bishop, Vicar-General, or Commissary, so presiding as aforesaid.

Sentence of Bishop to be effectual in law.

XXI. And be it enacted, that all sentences which may be pronounced by any Bishop, or by his Vicar-General or Commissary, in pursuance of this Act, shall be as good and effectual in law, and may be enforced by the like means, as a sentence pronounced by an ecclesiastical Court of competent jurisdiction.

Archdeacon and clergy nominated bound to assist.

XXII. And be it enacted, that every incumbent on the diocesan jury list, who shall be duly nominated to assist in the trial of any cause under this Act, shall be bound so to assist, on pain of being considered contumacious, and liable to the penalties of contempt of the Consistorial Court of the Bishop having cognizance of the cause, and may be punished for such contempt in the said Court.

Declaration of offences punishable by deprivation.

XXIII. And be it enacted, that it shall be lawful for the Bishop personally, to punish, by deposition from the ministry, any clerk in holy orders who shall be found guilty under this Act of any offence for which he may by the ecclesiastical law be deposed from the ministry, and for the Bishop personally, or by his Vicar-General or Commis-

sary, to punish, by admonition, suspension from or deprivation of any benefice holden by him, any such clerk who shall be so found guilty of incontinence, drunkenness, or simony, or who shall have been convicted of treason, felony, or perjury, before any temporal Court, and also in like manner to punish by admonition, suspension, or deprivation, any such clerk so found guilty of any offence for which by the ecclesiastical law sentence of deprivation may be pronounced against him: provided always, that no Vicar-General or Commissary shall pronounce any sentence of deprivation without the sanction of the Bishop, or of the Archbishop, in case of the incapacity of the Bishop; and that no sentence of deposition from the ministry be pronounced but by the Bishop in person, with the assistance of the Archdeacon, if he may be had conveniently, and of two other, at the least, grave ministers: provided also, that every such sentence shall be notified by the registrar of the diocese wherein the same shall be pronounced to the Bishop of every other diocese in England and Wales and Ireland.

Bishop empowered to inhibit party accused from performing services of the Church.

XXIV. And be it enacted, that in every case in which, from the nature of the offence charged, it shall appear to any Bishop within whose diocese the party accused may hold any benefice, that great scandal is likely to arise from the party accused continuing to perform the services of the Church while such charge is under investigation, or during any appeal such as is hereinafter mentioned, or that his ministration will be improper while such charge or appeal is pending, it shall be lawful for the Bishop, if he shall think fit, to cause a notice to be served on such party at any time pending any proceedings before the same or any other Bishop, or in any ecclesiastical Court, or on appeal, inhibiting the said party from performing any services of the Church within such diocese from and after the expiration of fourteen days from the service of such notice, and until sentence shall have been given in

the said cause or appeal; and it shall be lawful for such party, being the incumbent of a benefice, within fourteen days after the service of the said notice, to nominate to the Bishop any fit person or persons to perform all such services of the Church during the period in which such party shall be so inhibited as aforesaid; and if the Bishop shall deem the person or persons so nominated fit for the performance of such services, he shall grant his license to him or them accordingly; or, in case a fit person shall not be nominated, the Bishop shall make such provision for the service of the Church as to him shall seem necessary; and in all such cases it shall be lawful for the Bishop to assign such stipend for performance of the service, not exceeding the stipend required by law for the curacy of the church belonging to the said party, nor exceeding a moiety of the net annual income of the benefice, as the said Bishop may think fit, and to provide for the payment of such stipend, if necessary, by sequestration of the living: provided also, that it shall be lawful for the said Bishop, at any time, to revoke such inhibition and license respectively.

Power of Archbishops and Bishops as to exempt or peculiar places or preferments.

XXV. And be it enacted, that every Archbishop and Bishop within the limit of whose province or diocese respectively any place, district, or preferment, exempt or peculiar, shall be locally situated, shall have, use, and exercise all the powers and authorities necessary for the due execution by them respectively of the provisions and purposes of this Act, and for enforcing the same with regard thereto respectively, as such Archbishop and Bishop respectively would have used and exercised if the same were not exempt or peculiar, but were subject in all respects to the jurisdiction of such Archbishop or Bishop; and where any place, district, or preferment, exempt or peculiar, shall be locally situated within the limits of more than one province or diocese, or where the same, or any of them, shall be locally situated between the limits of the two provinces,

or between the limits of any two or more dioceses, the Archbishop or Bishop of the cathedral church to whose province or diocese the cathedral, collegiate, or other church or chapel of the place, district, or preferment respectively shall be nearest in local situation, shall have, use, and exercise all the powers and authorities which are necessary for the due execution of the provisions of this Act, and enforcing the same with regard thereto respectively, as such Archbishop or Bishop would have used if the same were not exempt or peculiar, but were subject in all respects to the jurisdiction of such Archbishop or Bishop respectively; and the same, for all the purposes of this Act, shall be deemed and taken to be within the limits of the province or diocese of such Archbishop or Bishop.

Attendance of witnesses, and production of papers, may be compelled by *subpœna*.

XXVI. And be it enacted, that it shall be lawful, in any preliminary inquiry or trial, or other proceeding under this Act, for the Bishop, or his Vicar-General or Commissary, or for any Commissioner appointed in pursuance of this Act, to require the attendance of any witnesses, and the production of any deeds, evidences, books, or writings, by writ to be issued by him in the same form, or as nearly as may be, as that in which a writ of *subpœna ad testificandum*, or of *subpœna duces tecum*, is now issued by Her Majesty's Court of Queen's Bench at Westminster; and that every person disobeying any such writ so to be issued under the authority of this Act shall be considered as in contempt of the Consistorial Court of the Bishop, and may be punished for such contempt in the said Court.

Evidence to be taken in open Court.

XXVII. And be it enacted, that on the trial of any offence under this Act the Court may summon before it, and examine, or cause to be examined, witnesses by word of mouth, and either before or after examination by deposition or before a Commissioner, as hereinafter mentioned; and notes of such evidence shall be taken down in writing by the person presiding in such Court, or by such other

person or persons, and in such manner, as the person presiding in the said Court shall direct.

Evidence may be taken before a Commissioner.

XXVIII. And be it enacted, that any Bishop having cognizance of any cause under this Act may, in all cases in which it shall appear to him necessary for the ends of justice, issue one or more special commissions to some person, being an advocate practising, if in England and Wales, in Doctors Commons, and if in Ireland, in the Court of Prerogative, of not less than seven years' standing, or a barrister at law of not less than ten years' standing, to take evidence by word of mouth, upon oath, which every such Commissioner shall be empowered to administer, at such times or places, and as to such facts, and in such manner, and under such restrictions, as in and by the commission shall be directed; and the evidence so taken shall be sent to the registry of the diocese in such manner as shall be directed in and by the commission, and shall be there registered as evidence in the cause; and every such commission shall be deemed within the provisions of an Act passed in the seventh year of the reign of Her Majesty, for amending the law relating to commissions for the examination of witnesses; and the witnesses before such Commissioner shall be examined, cross-examined, and re-examined by the parties, their advocates, proctors, or agents, if such parties or either of them shall think fit so to do; and such Commissioner shall, if need be, make a special report to the Bishop touching such examination, and the conduct or absence of any witness or other person thereon or relating thereto; and the said Bishop shall be authorized to institute such proceedings, and make such order or orders, upon such report, as justice may require, and as may be instituted or made in any case of contempt of the Consistorial Court of the Bishop.

6 & 7 Vict. c. 82.

Witnesses to be examined on oath, and to be liable to punishment for perjury.

XXIX. And be it enacted, that every witness who shall be examined in pursuance of this Act shall give his or her evidence upon oath, or upon solemn affirmation in

cases where an affirmation is allowed by law instead of an oath, which oath or affirmation respectively shall be administered by the person presiding in the Court, or by an officer of the Court appointed for that purpose, or by the Commissioner appointed as aforesaid; and that every such witness who shall wilfully swear or affirm falsely shall be deemed guilty of perjury.

What appeal shall be allowed.

XXX. And be it enacted, that there shall be no appeal from any proceeding under this Act other than is herein mentioned, but that it shall be lawful for any clerk proceeded against under this Act to appeal to the Court of Appeal hereinafter mentioned, on the ground that the verdict was against or not justified by the evidence, and for such clerk, or for the party by whom the articles shall have been exhibited, where articles shall have been exhibited against any clerk, at the instance of any person other than the Bishop having cognizance of the cause, to appeal to the Court of Appeal hereinafter mentioned, either on the ground that evidence material to the issue of the cause has been wrongfully received or rejected, or that the decision upon any other question of law, or any judgment or order given in the cause by the Bishop, or his Vicar-General or Commissary, was not warranted by law, and to move the Court of Appeal to order that a new trial be had, or that the judgment or order complained of be vacated, annulled, or varied, as the case may require.

Court of Appeal.

XXXI. And be it enacted, that every such appeal shall, in England and Wales, be to the Queen in Council, and shall be heard before the Judicial Committee of the Privy Council, and in Ireland to the Queen in her Court of Chancery, and shall be heard by a Court of Delegates, as if this Act had not been passed: provided always, that if, in the hearing of any appeal in the Judicial Committee of the Privy Council, any question shall arise affecting doctrine, it shall be lawful for the said Court, if it shall think fit, to direct that a case be laid before the Court of

Appeal constituted by this Act, in order that the opinion of the said last-mentioned Court may be had thereupon.

Bishops who are of the Privy Council to be of the Judicial Committee on appeals.

XXXII. And be it enacted, that every Bishop of the united Church of England and Ireland, who now is, or at any time hereafter shall be, sworn of Her Majesty's most honourable Privy Council, shall be a member of the Judicial Committee of the Privy Council for the purposes of every such appeal as aforesaid; and that no such appeal shall be heard before the Judicial Committee of the Privy Council unless at least one of such bishops shall be present at the hearing thereof: provided always, that the Bishop who shall have heard any such case, either personally or by his Vicar-General or Commissary, shall not sit as a member of the Judicial Committee on an appeal in that case.

One Bishop at least to be appointed in every commission of delegates in Ireland.

XXXIII. And be it enacted, that in every commission of delegates to be issued in Ireland for the hearing of any appeal under this Act, one Bishop at the least shall be named and appointed as one of such commission or delegates, and that no such appeal shall be heard unless at least one of such Bishops shall be present at the hearing thereof: provided always, that the Bishop who shall have heard any such case, either personally or by his Vicar-General or Commissary, shall not be named or appointed on such commission of delegates.

Restrictions on appeals.

XXXIV. Provided always, and be it enacted, that no appeal shall lie, without leave of the Bishop or his Vicar-General or Commissary presiding at the trial, from any interlocutory decree or order not having the force and effect of a definitive sentence, nor in any case unless the party prosecuting such appeal shall become bound, with two sufficient sureties, to be approved by the registrar of the diocese, in such reasonable sum as the Bishop shall deem sufficient for the security of the other party, that the appellant will prosecute such appeal with effect, and pay all costs incurred by such other party by reason of

the appeal, which the appellant shall be adjudged by the Court of Appeal to pay in case he shall not succeed in the matter of his appeal.

Power of the Court of Appeal.

XXXV. And be it enacted, that every such appeal shall be by suing out letters missive from the Bishop to the Court of Appeal, whereunto shall be annexed a transcript of the articles, and of the proceedings thereupon, and if any decision upon any question of law so made and signed as aforesaid, and of the notes of the evidence taken as hereinbefore provided; and no new evidence shall be brought or received before the Court of Appeal; and upon the consideration of the cause the Court of Appeal shall be empowered, either to order or refuse a new trial, as it shall think fit, or to affirm, reverse, annul, or vary the judgment or order complained of, and to make such other orders in the cause as justice shall require.

When sentences shall be pronounced and take effect.

XXXVI. And be it enacted, that whenever any clerk having been found guilty under this Act shall, by himself or his counsel or agent, before the final sentence of the Court shall be pronounced, signify his intention to appeal, the Bishop, or his Vicar-General or Commissary, shall either pronounce a sentence to be carried into execution at such time after the determination of such appeal as to him shall seem fit, or shall postpone the pronouncing of such sentence until after the determination of the appeal; and when the sentence itself shall be the ground of appeal, the judgment and sentence of the Court shall not take effect until after the determination of the appeal; and when the pronouncing of the sentence shall have been postponed, it shall be lawful, at any time after the determination of the appeal, for the Bishop for the time being of the diocese in which the trial was had, or his Vicar-General or Commissary, to pronounce the sentence in like manner as if he had personally tried the cause: provided that if the sentence be pronounced after the decision upon the

appeal, the party accused may, if he see cause, appeal against such sentence.

No suit to be instituted except as herein provided.

XXXVII. And be it enacted, that no criminal suit or proceeding against a clerk in holy orders of the united Church of England and Ireland, for any offence against the laws ecclesiastical, shall be instituted in any ecclesiastical Court otherwise than is herein enacted: provided that nothing herein contained shall be construed to prevent the exercise of any ecclesiastical jurisdiction now exercised, or which may hereafter be lawfully exercised, by the Bishop of any diocese in Her Majesty's colonies or foreign possessions.

Provisions of Act not to interfere with persons instituting suits to establish a civil right.

XXXVIII. Provided always, and be it enacted, that nothing hereinbefore contained shall prevent any person from instituting as voluntary promoter, or from prosecuting, in such form and manner, and in such Court as he might have done before the passing of this Act, any suit which, though in form criminal, shall have the effect of asserting, ascertaining, or establishing any civil right; nor to prevent the Archbishop of the province from citing any such clerk before him in cases and under circumstances in and under which such Archbishop in England might, before the passing of this Act, cite a clerk under and in pursuance of a Statute passed in the Parliament of England, in the twenty-third year of the reign of King Henry the Eighth, intituled *An Act that no Person shall be cited out of the Diocese where he or she dwelleth, except in certain Cases*, or any Archbishop in Ireland might before the passing of this Act cite a clerk under and in pursuance of any canon or law, similar to the provision of the said Act of the twenty-third of King Henry the Eighth, in force in Ireland at the passing of this Act.

23 Hen. 8. c. 9.

27 G. 3. c. 44, and 8 G. 1. (I.) not to apply to suits against spiritual persons for certain offences.

XXXIX. And be it declared and enacted, that the Act passed in the Parliament of England in the twenty-seventh year of the reign of his late Majesty King George the Third, intituled *An Act to prevent frivolous and vexatious*

Suits in the Ecclesiastical Courts, and the Act passed in the Parliament of Ireland in the eighth year of the reign of his late Majesty King George the First, intituled, *An Act to prevent Delay on Writs of Error, and for the further Amendment of the Law*, do not and shall not extend to the time of the commencement of suits or proceedings against spiritual persons for any of the offences in the said Acts named.

Certain part of last-recited Act, respecting examination of witnesses, not to apply to this Act.

XL. Provided also, and be it further enacted, that so much of the said last-recited Act of the eighth year of King George the First as requires the examination of witness in orders previously to the obtaining of citations to voluntary promoters of office, and payment of double costs, shall not extend nor apply to proceedings under this Act.

Proceedings against Bishops to be prosecuted in the same manner as before the passing of 2 & 3 W. 4. c. 92.

XLI. And be it enacted, that all proceedings against any Bishop, on account of any charge brought against him of having committed any offence against the ecclesiastical laws of this realm, shall and may be prosecuted in England and Wales before the same tribunal and in the same manner as such charges might have been prosecuted before the passing of an Act passed in the second and third years of his late Majesty, King William the Fourth, intituled *An Act for transferring the Power of the high Court of Delegates, both in ecclesiastical and maritime Causes, to His Majesty in Council*, and in Ireland before the same tribunal and in the same manner as such charges might have been prosecuted before the passing of this Act.

In cases of benefices being sequestered on account of debt, Bishop may prohibit clerk from performing duty and may appoint a curate.

XLII. And be it enacted that in all cases where the benefice of a clerk in holy orders shall be sequestered on account of any debt, it shall be lawful for the Bishop of the diocese, if he shall so think fit, to prohibit such clerk from performing any of the duties of the said benefice, and to place therein, during the continuance of such sequestration, a curate, who shall receive such remuneration as is now allowed by law.

Saving of Archbishops and Bishops' powers.

XLIII. And be it enacted, that nothing in this Act contained shall be construed to take away or abridge any authority over the clergy of their respective provinces or dioceses, which the Archbishops and Bishops may now, according to law, exercise personally and without process in Court.

Act may be amended, &c., this Session.

XLIV. And be it enacted, that this Act may be amended or repealed by any Act to be passed in this Session of Parliament.

THE END.

THE RIGHT USE

OF

NATIONAL AFFLICTIONS;

BEING

A CHARGE,

DELIVERED

AT THE ANNUAL VISITATION OF THE DIOCESES OF DUBLIN AND KILDARE,

ON

THE 19TH AND 22ND SEPTEMBER, 1848.

BY

RICHARD WHATELY, D. D.,

ARCHBISHOP OF DUBLIN, AND BISHOP OF GLENDALOUGH AND KILDARE.

DUBLIN:

HODGES AND SMITH, GRAFTON-STREET,

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THE

RIGHT USE OF NATIONAL AFFLICTIONS.

I FIND myself compelled, on this occasion, my Reverend Brethren, to advert to one or two of the subjects which I noticed in my last Charge.

There is indeed, unhappily, no need to inform you, that this country continues under the pressure of severe distress of various kinds; and that this has been, of late, much aggravated by attempts to excite rebellion. Of all this, you are but too well aware. But I feel myself called on again to bear my testimony to the strenuous and persevering efforts made by the Clergy to alleviate the sufferings of those around them, of whatever religious persuasion. Like the Samaritan in the Parable, who inquired, not whether the wounded traveller were a worshipper at Jerusalem, or at Mount Gerizim, they have recognised a "neighbour" in every suffering fellow-creature whom it was in their power to relieve.

And this testimony, whatever may be its value in other respects, is at least that of one whom you know by experience—some of you by very long experience—to be incapable of courting popularity by speaking otherwise than he really thinks.

Attempts were made, indeed, in some few instances (as I remarked to you last year) to induce persons to carry on a system of covert proselytism, by holding out relief to bodily wants and sufferings as a kind of bribe for conversion. And imputations of having so acted were industriously cast on the Protestant Clergy, and on Protestants generally. But as far as I have been able to learn by the most diligent inquiry, those attempts have been almost invariably unsuccessful, and those imputations groundless.

The Clergy, generally, seem to have felt (and I need hardly remind you that such is the principle which has been always acted on by myself), that while it is our duty to take every suitable occasion of promulgating and advocating—mildly indeed, but boldly and firmly—what we deliberately believe to be revealed truth, and refuting error, it is both unsuitable and injurious to the cause of *truth*, generally, and to that of *Gospel*-truth, more espe-

cially, to appeal to interested motives in that cause;—to endeavour, by *such* influence, either to bias men's minds, or to extort from them hypocritical professions. Truth should indeed be *earnestly* recommended, but recommended *as* truth ; and error censured, *because* it is error ; without any appeal to men's temporal wants, and sufferings, and interests, or to any other such motives as ought not—in such a question—to be allowed to operate.

In the words of my lamented friend, Dr. Arnold, —words as true, and as important to be laid to heart, as ever were penned by uninspired man,—" the *highest truth, if professed by one who believes it not in his heart, is, to him, a lie*, and he sins greatly by professing it. Let us try as much as we will to convince our neighbours; but let us *beware of influencing their conduct, when we fail in influencing their convictions.* He who bribes or frightens his neighbour into doing an act which no good man would do for reward, or from fear, is tempting his neighbour to sin ; he is assisting to lower and to harden his conscience;—to make him act for the favour or from the fear of man, instead of for the favour or from the fear of God: and if this be a sin in him, it is a double sin in us to tempt him to it."

Since I last addressed you, fresh calls have been made, by the continued pressure of general distress, on your patience and on your Christian sympathy : calls which I fear the excessively heavy burdens imposed on most of the Clergy must have rendered it more difficult than ever to meet as you would have wished. And unhappily there appears but little prospect of speedy relief from the various afflictions with which this country is tried. We have not yet, I fear, even nearly drained the bitter cup which it has pleased Providence to allot to us. A great amount of destitution remains : of such destitution as brings in its train not only disease, but what is far worse, a frightful amount of demoralization, and of destruction of peaceful and industrious habits. In some this has arisen from *compulsory* idleness, and from despair : in others from wilful idleness, and from false hopes of such relief as cannot possibly be supplied, or of advantage to be reaped from political revolution. These evils still exist ; and we cannot expect them very speedily to disappear. We must be prepared to continue to labour, patiently, and often with very partial success, for the mitigation of evils which are beyond man's power wholly to remedy.

And we must endeavour to derive, and to teach

others to derive, from the trying dispensation we are now placed under, such useful lessons as it is especially calculated to afford; and to guard our people against those errors in particular which, under such circumstances, men are peculiarly liable to fall into.

If any one can be brought—under the pressure, or the apprehension, of sickness, or want, or danger, or any kind of infliction—to reflect profitably on the shortness and uncertainty of life, and to learn "so to number his days that he may apply his heart unto true wisdom,"—or if he can be made duly penitent for any careless unthankfulness with which he may have formerly enjoyed temporal blessings, and if he is thus recalled to a better state of mind, and to a more Christian life, so as to be able to say with the Psalmist, "before I was troubled I went wrong, but now have I kept thy commandments,"—then, temporary sufferings may lead to a lasting—to an everlasting—gain. But if, on the contrary, the prevalence of worldly troubles lead men—as is too often the case—to pass presumptuous and uncharitable censures on their neighbours, or, again, to resort to unjustifiable means for the relief of those troubles, then,

adversity will have proved a greater snare even than prosperity.

For it is a mistake to suppose that the usual and natural effect of affliction is improving to the moral character. It has not, in itself, that tendency, now, any more than in the days of the great historian of Greece, who describes the depravity produced, in his times, by war, by want, by civil commotions, and by pestilence(*a*); or of the Roman poet, who characterizes one form of affliction by the title of "ill-persuading famine"—"*malesuada fames*"(*b*).

"All things," it is true, "work together for good, to them that love God:" but it is to *such only* that this good can be confidently promised.

I have said that there is a danger of men's being

(*a*) "In peace and prosperity," says Thucydides, "men are better disposed, from their not being driven into distressing difficulties: but war is a severe instructor, and depriving them of the abundant supply of their daily wants, tends to make the moral character of the generality conformable to the existing state of things."—*Thucyd.* B. 3. § 82.

And his account of the effects of the plague on the Athenians is: "This pestilence introduced into the city a general lawlessness. . . . . No fear of the gods, nor any human law, restrained any one from wickedness," &c.—*Thucyd.* B. 2. § 53.

(*b*) Æneid, B. vi.

led, especially in a time of any prevailing calamity, to pronounce presumptuous and uncharitable decisions respecting their neighbours. You will find it the more difficult to guard your people against this class of errors, because there is an imposing air of piety in those teachers who lead them into it; who, in reality, are guilty of most presumptuous *im*piety, in taking on themselves to proclaim "thus saith the Lord, when the Lord hath *not* spoken," and to pronounce, without any commission from Him, that such and such a national calamity is a judgment for such and such a sin.

One cause which—in this instance, as in many others—contributes to the propagation of error, is, the admixture of *truth* with it. For, false doctrine, like poison, will generally be rejected when undiluted. It is usually when disguised by an admixture of wholesome substances, that poison escapes detection. And even so, does error, when combined with truth.

Thus, in the present instance, it is perfectly true, that, according to what is called "the order of nature,"—i.e. the ordinary and non-miraculous course of divine Providence,—certain temporal penalties are, as a general rule, annexed to certain transgres-

sions of the laws of that Providence. We all know, for instance, that, as a general rule, disease is a penalty of intemperance; and poverty, of idleness or reckless improvidence; and distrust and discredit, of dishonesty or hard-hearted selfishness.

But these general rules are very far from invariable. We all know that a large portion of temporal affliction is often the lot of those who are far from having brought it on themselves by misconduct;—nay, sometimes of those whose *good* conduct has been the manifest natural cause of it. In many instances, a man has lost his life in a humane endeavour to save a fellow-creature's, or has been brought to poverty (as some of you are able to attest by experience) through his bountiful relief of the distressed. And we know that the first Christian preachers were exposed to hardships and persecutions and contempt and hatred, and to ignominious death, purely in *consequence* of their fidelity to their Master, and their zeal in the cause of his Gospel.

Yet, still, it is true, as a general rule, that temporal evils are a consequence of sins and follies. And of this, the events which have been of late taking place in this country afford instances to which you may, perhaps, find occasion profitably to direct

the attention of some of your people. For instance, the prevailing distress has been, in several instances, greatly aggravated by the thoughtless dependence of some on gratuitous support, to which they imagined themselves to have a claim of right: and by their consequent abandonment of the cultivation of the land, or of other their ordinary branches of industry. And still more has the distress been augmented by the political agitators who have in several instances seduced the ignorant and ill-taught people into outrage and insurrection. One natural consequence of this wicked folly is, to deaden or destroy the sympathy of our fellow-subjects with the distressed—and, in many cases, deserving—sufferers, in this country. And another aggravation of the existing distress, from the same cause, consists in the wasteful expenditure thus occasioned. To say nothing of all that has been wasted by the plotters themselves of revolutionary movements, it might be worth while to lay before some unthinking, but not utterly unprincipled, persons, a rough estimate of the amount of destitution which might have been relieved by the sums which have been unavoidably expended in warlike preparations, in order to prevent or suppress rebellion. And yet even this is trifling compared

with the amount of capital capable of being used to employ profitable labour, but which has been driven out, or kept out, of a country so greatly in need of it, by the faults and follies of its people.

Not as the highest and best motive to good conduct, but as a secondary and subsidiary motive, it may sometimes be profitable to call men's attention to this general law of God's ordinary providence; that, on the whole, misconduct has a tendency to produce and to aggravate temporal evils.

Then again, it is also true, that according to the *ex*traordinary or miraculous dispensations of the Most High, transgressions *have* been visited with temporal judgments that had no *natural* connexion with their offences.

The destruction of Sodom and Gomorrah for their wickedness,—the plagues sent on the Egyptians,—the defeat of the Israelites in war, when they had fallen into idolatry,—and indeed the general course of the divine government of *that peculiar* people,—are among the instances recorded in the Old Testament that are of this description.

And, under the Gospel dispensation, though this was far from being, then, the usual course of the divine government, a few instances of the same kind

are recorded: such as the sudden death of Ananias and Sapphira, and the blindness inflicted on Elymas the sorcerer.

But in reference to all such instances of what is called the extraordinary or miraculous interference of Providence for the punishment of sin, it will be easy for you, and also very necessary, to point out to your hearers that the connexion between the sin and the punishment, is, in these cases, what never can be *known*, except by express divine *revelation* and is to be declared only by an inspired servant of the Lord. How do we know that the destruction of Sodom and Gomorrah was a judgment for their wickedness? *Because* we are expressly informed of this in the Holy Scriptures. How do we know that the locusts and the storms which desolated Egypt, and the plague which cut off their first-born, were a consequence of their retaining the Israelites in bondage? or that Korah and his company were swallowed up by the earthquake, as a judgment for having "provoked the Lord"? or that the sudden death of Ananias was inflicted on him for having tempted the Holy Spirit? Evidently we know this only because Moses, in the one case, and Peter, in the

other, by divine authority, declared the sin, and *foretold* the penalty.

But shall any one of us—you may observe to your people—shall any one of us, uninspired men, presume to pronounce judgment on those who are cut off by sudden death, or who are visited by such calamities as an earthquake, a famine, or a pestilence? Shall we take upon ourselves to declare the counsels of the Most High, when He has *not* revealed them? and, in defiance of our Master's express warning, proclaim that these men *were* sinners above those who have escaped such a fate?

You should warn your people against listening to those false prophets, who dare to give out "Thus saith the Lord, when the Lord hath not spoken." Whatever high pretensions they may make, it is not piety, but the most daring *im*piety, thus to mimic the voice of God's inspired messengers, and to come forward, without any divine commission, setting forth their own fancies as revelations from Heaven. It is not wisdom from above, but gross ignorance of *both* the Volumes which the same divine Author has opened for our instruction,—the Volume of *Nature*, and the Volume of *Revelation*,—that leads men thus to confound together the ordinary and the extraor-

dinary dispensations of His Providence. *Some* design, no doubt, the Allwise Governor of the world must have, in all his dispensations, whether of sorrow or of joy. He sends want, and He sends abundance, —He allots affliction, and temporal deliverance and prosperity, not at random, but according to some fitness which He perceives in the respective parties, to be the recipients of these dispensations.

The hardships undergone by the Apostles, they were exposed to, we may be assured, for some good reason: and so also, health, plenty, and every kind of temporal success, are doubtless bestowed with some wise design, on those who obtain such advantages. But when He has not thought fit to reveal *what* his designs are, it is not for us, short-sighted mortals, to pronounce upon them, and presumptuously to usurp the office of his prophets. "Wherefore judge nothing," says the Apostle, "before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts! and *then* shall every man have his praise of God."

Some there are, I have reason to believe, who set forth the doctrine I have been censuring, not from their own conviction of its truth, but for the sake of

creating what they consider a salutary alarm : who have even declared that whether a famine or pestilence, or any such visitation, be really a special punishment for sin or not, men should be exhorted to act as if it were so. I suppose these persons mean that men should be exhorted, on that ground, to repent and reform their lives. And certainly it is right that men *should* be exhorted to forsake any sin in which they may have been living, and return to God, and study to do his will. But it is a wiser and safer course, as well as more ingenuous and more humble, to base our exhortations on what we firmly believe, and can give men full assurance of as true, than on anything that is fictitious, or anything doubtful. "Except ye repent," says our Lord, "ye shall *all* likewise perish." There is no uncertainty in *this* warning. No one, He says, who continues to live in rebellion against God, will ultimately escape destruction. "We must all stand before the judgment-seat of Christ," to render an account each of his own life on earth. If this distinct assurance fail to rouse a man to repentance, it is hardly to be hoped that he will be reformed by being taught that his sins, in *conjunction with those of many others*, have called down some divine judgment on the nation, from which

many individuals, and, *perhaps*, he for one, *may* suffer ; and which may be averted if *both he, and many others also*, reform their lives.

But I am far from saying that these denunciations have *no* practical effect. Their chief practical effect is, as experience but too plainly shews, to set men upon judging their neighbours instead of themselves. Most of you can bear witness that the generality of those who proclaim that some national sin has called down, or is likely to call down, a national judgment, seldom or never attribute this sin to themselves, but to some party, church, or sect to which they are hostile. Or, if they take any blame to themselves, it is for being too lenient and tolerant towards the faults of their opponents. It is the sin of those who profess, or who encourage, or who tolerate, some false or heretical faith—different from their own,—it is the sin of their rulers in advocating ungodly measures,—it is the sin of this or that party, opposed to their own ;—these you will always find represented as the national sins which are calling down the divine vengeance. These persons call loudly for reformation ; but it is their neighbours, not themselves, that are to be reformed.

And this accounts for the ready *reception* that this doctrine often meets with, and the *popularity* enjoyed by its advocates. For the natural man is far more quicksighted to the faults, real or supposed, of others, and especially of those in any way opposed to him, than to his own ; and far more ready to blame himself for over-tenderness towards his neighbour than for self-partiality. To examine carefully and candidly one's own heart and life, preparatory to that great and final examination at the Day of Judgment, is far less agreeable, though a far more profitable task, than to criticise the conduct of our rulers,—of our countrymen,—or of the rest of the world.

Another ill consequence of teaching the doctrine in question, is, that we shall never be able to persuade those imbued with it to abstain from reckoning a deliverance, or an exemption, from temporal calamity, as a sign and proof of divine pardon and approbation. If they are taught that a failing harvest is necessarily a divine *punishment* for sin, by parity of reasoning, they will infer,—unless there be an express revelation to the contrary,—that an *abundant* harvest is a reward of comparative goodness, or at least a mark of divine remission of sins. If sickness and premature death are regarded as

signs of divine displeasure, health and long life will be accounted signs of divine approbation. When they are referred to the Old Testament for instruction as to the system under which, they are told, *we* are now placed, they there find temporal blessings set forth as the reward of obedience, and an evidence of restoration to divine favour, no less plainly than temporal calamities are threatened against disobedience. For instance(*a*): "If ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil: and I will send grass in thy fields for thy cattle; that thou mayest eat and be full."

They will have learned, therefore, both from Revelation and from reason, that a system of temporal punishments and a system of temporal rewards must go together, and form parts of one and the same dispensation. And in point of fact, these two doctrines —or rather, these two parts of one doctrine—do

(*a*) Deut. xi. 13, 15.

actually prevail among many persons. We often hear of a "providential deliverance,"—of a "providential or miraculous escape" from some danger,—of so and so having taking place "providentially." These expressions cannot mean merely that *all* events, without exception, are under the control of divine Providence. On the contrary, any one who believes that God's providence is universal, and yet *distinguishes* one event from others by the term *providential*, must imply that it is providential in some different sense from those others, in short, that it is miraculous; which term indeed is (as I have just remarked) often used as equivalent.

I am aware, indeed, that many persons use this kind of language carelessly, merely from having been accustomed to hear it, and mean, by a providential escape, nothing more than a *remarkable* escape. But the very circumstance of such language having *become* customary shows the existence among some persons of the notions from which that language *arose*. It indicates that some persons deem themselves authorized to pronounce, without producing any proof of an express revelation from heaven, that such and such events are portions of the extraordinary or miraculous providence of God:—to pro-

nounce, e. g., that a failing harvest, or a pestilence, is an extraordinary visitation for such and such a specific sin; and, by parity of reasoning, that restored plenty or health are signs of the divine pardon, or the divine approbation. Or, if they do not draw this latter inference themselves, they cannot prevent another from doing so, by following out the principle they have themselves laid down. For (as I have said just above) a system of temporal punishments and a system of temporal rewards must go together, and form parts of one and the same scheme of Providence. And those who teach that uninspired man is at liberty to assume to himself the office of the Lord's prophets, and to decide in each case what are the designs of the Most High,—these teachers must not wonder or complain if they find any one refusing to submit to *their* exclusive claims, and insisting on carrying out, himself, their principles, in whatever way may suit his own notions and his own purposes. And for the erroneous conclusions which they draw from men's teaching for Gospel-truth what is not really such, the teachers will be justly responsible.

On your own particular congregations, and on all others of your neighbours with whom you have any influence, you should inculcate the duty of struggling

manfully against all such temporal calamities as may be averted or mitigated by peaceable industry and prudent frugality, and of submitting with resignation to such as are unavoidable; using them, at the same time, as a discipline, through divine help, for weaning their minds from an over-regard for the things of this world, and an indifference about "the things which are not seen, which are eternal." And you should remind them of the fortitude with which the Apostles endured not only want and bodily pain, and hardships, but also the bitter censures and contempt of their countrymen; who, so far from *admiring* their patient endurance of sufferings, made these very sufferings a theme of reproach, and a ground for the rejection of the Gospel, which they would not believe to be from God, *because* they had been brought up in the belief that temporal afflictions are a sign of the divine disfavour. They rejected the Redeemer *because* He was "a man of sorrows, and acquainted with grief;" they "did esteem Him stricken, *Smitten of* God, and afflicted;" and "they hid their face from Him," as a natural consequence of that doctrine which is even now inculcated by some Christians.

Any alleviation, again, which it may please Providence to grant us, of the afflictions of this land, you

should exhort your people to receive with *humble* gratitude to the Giver of all good:—gratitude unmingled with any vain exultation,—any thought that these temporal blessings necessarily imply forgiveness of our sins, or superior worthiness in us above those who have suffered the most severely.

I have said that we must teach them that their gratitude should be *humble*. But this humility should consist not merely in abstaining from all claim to the divine bounties, as earned by their own merits, but also in renouncing all presumptuous speculations as to the unrevealed counsels of the Most High, and all rash and uncharitable judgments of their neighbours. The false humility of confessing and bewailing the supposed sins of others, as having called down divine judgments,—the false piety of using the language of Scripture, as uttered by God's *inspired* messengers, when *we* have *no* such inspiration, and of assuming to ourselves the prophetic office,—this false humility and false piety we must exchange for real; we must be content to "judge no one before the time;" and to acquiesce in the secret as well as the revealed counsels of the All-wise.

I have directed your attention, my Reverend Brethren, to a few—and only a very few—of the practi-

cal evils likely to result from a hasty, irregular, unreflecting perusal of the Scriptures, or from listening to a confused collection of texts, taken indiscriminately from the Old Testament and from the New, and thrown together without any regard to their fitness for being taken in conjunction, or any consideration of the persons to whom each passage was addressed, or the occasion on which it was written. You must be well aware that such a use—or rather abuse—of the precious gift of the Holy Scriptures, will lead to most dangerous misapprehensions and misapplications of them.

You are yourselves, my Reverend Brethren, a standing monument of the design of our Church,—of the view which its founders and its reformers took of the manner in which Scripture should be used. For you are members of a Profession devoted by our Church to the business not merely of administering the Sacraments and other outward rites of the Church, but of "instructing out of the Scriptures the people committed to your charge." Now, if the Fathers of our Church had thought a knowledge of Scripture noxious, or needless to the mass of the people, they would have left it in the original tongues. If, again, they had held the Church's tra-

ditions to be of equal or superior authority, they would have appointed an order of men to instruct the people in a system constructed out of Scripture and Tradition "blended together" (to use a phrase actually adopted by certain professed members of our Church) and combined into a whole. Or, on the other hand, if they had deemed the Bible a sufficient and safe guide to any one who should open it at random, and interpret and apply according to his own taste, or fancy, or convenience, any passage he might casually meet with (by a kind of "*sortes biblicæ*"), without seeking any ordinary helps to the right understanding of it, without exercising on it any of the faculties with which God has endowed the human species, and without any of that careful reflection with which a man studies any other book from which he is really anxious to gain instruction,—if this had been the view of our Reformers, they would have contented themselves with putting forth a translation of the Bible, for each man to use and apply for himself, or expound to others, as he could and would, according to the "inward light" bestowed on him (on the system of certain well-known sects), and would have appointed *no* order of men at all, set apart by the Church for the purposes for which we have been ordained.

You are therefore, I say, a standing monument of the designs of our Church, which has appointed you to the office of "instructing the people out of the Scriptures," and has charged you (in the Ordination Service) to "be diligent in the *study* of the Scriptures, and of whatever may tend to the right understanding of the same."

And I trust that you have yourselves borne witness to this view by applying to that study those mental faculties which were bestowed by the same Being who bestowed on us the Scriptures also.

I will, therefore, take this occasion to advert, in conclusion, to the importance of promoting the diffusion, among the people at large, of secular instruction,—of the cultivation of the mental powers generally,—with a view both to the religious improvement of your own flocks, and also to the general improvement of all those around you, including such as are entirely, or nearly, shut out from receiving religious instruction from you.

The events of the last few years, and the state of things now existing, ought to operate on us as a salutary warning. They are such as to impress more strongly than ever, on the minds of all who can, and will, be taught by experience, the evils of

popular ignorance and error ; their tendency both to aggravate such calamities as this country has been suffering and is threatened with, and also to prevent men from deriving from such calamities the useful lessons they are calculated to afford. For the unenlightened and misjudging usually derive a lesson of evil rather than of good from every kind of event that occurs.

In reference to the religious improvement of those under our especial care, we should recollect that we are not, as you well know, appointed to the office of guides to be followed implicitly by a credulous and unthinking multitude, to whom we are to dictate with absolute authority what they are to believe and to do, solely upon our word. We are not in a position corresponding to that of a physician, who prescribes to patients ignorant of the medical art, and whose patients, if they do but take a suitable medicine which he prescribes, may derive equal benefit from it, though they themselves neither know, nor wish to learn, anything of his art. *Our* office, on the contrary, is to give what is properly called religious *instruction ;* to enlighten and to guide the judgment of men who ought to use—and who *will* use and act on—their own judgment.

Now, for a Pastor who is to dictate absolutely to men who are required blindly to conform to his dictation, it may be desirable that his people should be kept in ignorance, and with their mental powers unexercised and uncultivated. But he who is called on to INSTRUCT, and really does set himself to *that* task, will find instruction more easily and more profitably received by those whose mental faculties have already received some training ;—whose intellect has undergone such tillage, as it were, as to prepare it for the reception and the successful growth of the seed.

True it is, that intellectual culture is very far from being sufficient to secure the successful growth of sound religion ; but it is one important point in its favour. True it is that highly civilized, and intelligent, and learned men may be utter strangers to the Gospel ; but it is no less true that while these *may* be good Christians, men left in the brutish state of savages never *can*. There are, indeed, nations considerably advanced in civilization who continue Pagans ; but a nation of really Christian savages never existed, nor ever will. In all the really successful efforts of Christian missionaries among savage tribes, it will be found that civilization

and conversion have always gone hand in hand. The good ground which (in the parable of the sower) received and brought to perfection the good seed, might indeed have been sown with the seeds of noxious weeds instead; but the trodden wayside, and the bare rock, are sown in vain.

You will understand, no doubt, that I do not mean to confine the term "secular instruction" to instruction merely in such branches of knowledge as are requisite to qualify each man for gaining his subsistence by the trade or profession he is to exercise; but that I mean to include a portion of what, in a higher degree, may be, and usually is, obtained by the wealthier classes, under the title of "a liberal education." This is what some persons are found to grudge any share of to the mass of the people, as not only useless but dangerous; while others again regard it as at least a matter with which the *Clergy* are nowise concerned. And some seem to think that, generally, each man has the greater advantage in respect of religious education, the less he possesses of any other education.

Into a discussion of these questions I cannot, of course, now enter. I must content myself with assuring you that my own experience (which has been not small, in all that relates to every department of edu-

cation), and the experience of all the most competent persons I have conferred with, has led me and them to conclusions most emphatically opposite to those I have just noticed. And I have no doubt that careful, and intelligent, and candid observation, on your part, will enable you to confirm what I have maintained.

Other things being equal, you will find that those who have had the best general mental training, are the best prepared for a correct and profitable reception of religious instruction; and that those who have been taught little or nothing besides what are called "the general principles of Religion and Morality," not only do not embrace those principles so well as those of more cultivated understanding, but will be still more deficient in the right *application* of such principles.

What I mean by the *application* of these principles—as distinguished from the *comprehending* of them—is, what I may be allowed to express in language familiar, I presume, to most of you,—that the general principles of Religion and Morality supply MAJOR PREMISES: the MINOR PREMISS, which, in each instance, is equally essential to a correct practical conclusion, being supplied from a knowledge of some other kind, relative to the subject-matter about which

we are, in each case, to decide. *E. g.*, That it is a Christian duty to relieve the distressed, and to promote the general happiness of the community, is beyond dispute. Now different men, acting on that principle, may seek to promote this end, one, by striving to establish a *community* of goods (according to a plan which you must all have heard of); another, by despoiling the rich, and introducing *equality* of property; and, again, another, by securing to each man the fruits of his own and his ancestors' industry, and encouraging the accumulation of capital. Whichever of these persons is practically right, the others must be most mischievously wrong. Yet they differ, not in the general principle they set out from, but in their applications of it; in other words, in the *minor premises* they assume.

Again, "justice" and "civil liberty" are good ends which a Christian and a moral man must feel bound to promote; but whether the maintenance of the existing Government, and laws, and institutions of any country, or a complete change of them into something quite different, will best promote "the cause of justice and liberty,"—this is a question, and a most important question, which each man, who comes to any decision upon it, will be likely to decide, in his own mind, according to his own know-

ledge and judgment, derived from his observations and studies in quite another department.

Ill-directed charity, again, frequently produces (as you are doubtless well aware) much more evil than good. And against this no man can be guarded by a mere inculcation of the Christian duty of charity. And other instances, analogous to these I have noticed, will readily present themselves to your own mind.

Be not then deterred, my Reverend Brethren, by any fear of being unjustly reproached as indifferent about religion and morality, from using *all* the means which God's Providence has placed within your reach, for promoting and facilitating the most profitable religious and moral instruction. He—that same God—is the Maker both of this world and of the world to come ; and is the Author of those *two* great volumes which He has laid open for our perusal,—the Book of Nature and the Book of Revelation. And those who diligently and honestly apply themselves to make the best use of *all* that he has provided for us, will be, by His grace, enabled "so to pass through things temporal that they finally lose not the things eternal."

THE END.

A CHARGE

DELIVERED TO

THE CLERGY

OF

THE DIOCESES OF DUBLIN AND GLANDALAGH, AND KILDARE,

AT THE

VISITATION IN JULY AND AUGUST, 1849.

BY

RICHARD WHATELY, D. D.,

ARCHBISHOP OF DUBLIN.

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A CHARGE,

&c. &c.

It is not necessary to advert, my Reverend Brethren, except very briefly and slightly, to the subject with which I opened my last Charge,—the continued pressure of distress on our unhappy country. You are all but too well aware to how great a degree our melancholy forebodings of last year have been verified. I deemed it needful, then, to express convictions not calculated to cheer for the present, but to prepare for the future; not to buoy men up with delusive hopes of what was most desirable, but to forewarn them to prepare for what was most probable. "There appears," I said, "but little prospect of speedy relief from the afflictions with which this country is tried. We have not yet, I fear, even nearly drained the bitter cup which it has pleased Providence to allot to us. * * * We must be prepared to continue to labour patiently, and often with very partial success, for the mitigation of evils which it is beyond man's power wholly to remedy."

To how great a degree these mournful anticipations have been verified, there is, unhappily, little need to remind you. But I feel bound not to omit bearing my testimony, once more, to the patient and persevering benevolence with which the Clergy of our Church have laboured, in the midst of the most severe privations undergone by themselves, to alleviate the distress of their suffering countrymen, of all religious denominations(*a*). Of most of them it may be confidently asserted that they have "not been weary in well-doing;" and we are authorized to trust that "in due season they will reap," though the "due season" which God's Providence has appointed, is not, in most cases, one that is to take place in this world.

As far as the Clergy have been, through legislative errors or defects, borne down by an undue share of public burdens, or deprived of their just rights, I have laboured, according to the best of my judgment, to obtain some redress or mitigation of their grievances. And if my efforts have been attended with only very partial success, you will

(*a*) Representations, such as I know to be perfectly correct, of the benevolent exertions of the Irish Clergy, and of their severe privations, are likely to be received in England (I know this to have been the case in many instances) with cold distrust or absolute incredulity, in proportion as the falsity shall have become known of certain statements as to another point (noticed in Note D), which have been put forth by persons professing to be advocates of the Irish Clergy, and which have not been so promptly and indignantly contradicted by those Clergy as was to be wished.

attribute this, I trust, to want of power rather than of will.

Into the particulars of what has been done, or left undone, in the way of legislative enactments, it would be, I think, unsuitable to the present occasion to enter. On that subject I shall be ready to communicate in private with any of you who may wish for any explanations which I am able to furnish.

But I cannot forbear reminding you of the very great disadvantage under which any one labours who has a seat in Parliament only for a single session. I do not indeed presume to say that I could myself have accomplished any very important objects if I had been a permanent member. But any one possessing much parliamentary experience will not hesitate to acknowledge that whatever important object any one does obtain is almost always obtained as the result of *reiterated* and *uninterrupted* efforts; and that even a person of superior eloquence and skill as a debater, would, unless connected with an influential party, rarely produce any considerable result, if he were never to have a seat for two consecutive sessions.

But in all that pertains to legislation for *Ireland*, one is met, it must be acknowledged, by very great and peculiar difficulties; not only on account of the extraordinary and overwhelming calamity which for several years past has been superadded to the evils previously existing, but also from the extensive

prevalence, among many well-intentioned persons in England, of the greatest misapprehensions on several important points,—and misapprehensions most difficult to remove,—respecting the actual circumstances of the country.

In reference, for example, to the condition of our Church in this country, you will most of you remember to have seen statements made, in Parliament and elsewhere, some of them not long since(*a*), —more widely at variance with facts, than any one, probably, would venture to make even concerning the circumstances of the most remote corner of the British Empire. And though the utter incorrectness of such representations must have been known to many, it is utterly inconceivable that, of the great number who acquiesced in them, all, or even the greater part, should have been wholly insincere in professing their belief. Many, and, I would fain hope, the great majority of them, must have hastily given credence to statements, the utter falsity of which in many instances, and the exaggeration and distortion in others, they might have ascertained by a few days, or even a few hours, of careful inquiry.

And again, in reference to the measures adopted for the relief of destitution, I need hardly remind most of you of the warnings and predictions uttered more than two years ago, respecting the effects to be anticipated from certain well-meant measures,—predictions which called forth the contempt and

(*a*) See Debate in the House of Commons, Tuesday, July 10.

severe censure of the majority, which yet have unhappily been but too fully verified in almost every particular,—and whose correctness nothing except that experimental proof was able to establish in many minds. And, for some minds, even that proof has not as yet been found sufficient, though there is now a pretty general admission of the correctness in the most important points of what we were blamed or derided for maintaining the year before last (*a*).

It is to be expected too (as some of you may perhaps have learned even from your own experience) that an imputation of hard-hearted indifference to human suffering will be cast on any one who expresses doubts as to the efficacy of some particular measure proposed for its relief, as if he did not *wish* that it should be relieved,—as if his doubts as to the virtues of the medicine prescribed, implied carelessness about the cure of the disease.

And again, when any evil results, past or future, are pointed out, as arising, or likely to arise, from measures designed to be remedial of some calamity, you will find this attributed to an entire ignorance, or an utter disregard, of the very existence of the calamity itself. "Such and such persons," you will be told, "attribute all the sufferings of the people to unwise legislation, and appear to have quite forgotten, or never known, the failure of the crops:" as if there could be any wisdom in descanting on these phenomena of Nature, which every one is already

(*a*) See note A.

aware of, and over which man has no control, instead of turning our attention to *human* errors which it is possible to avoid or to correct; as if, when a ship was labouring in a storm, any skilful seamen, who perceived some mistake in the management of the vessel, would ever think of occupying the crew with a declamation on the fury of the winds and waves, which no human power can restrain, instead of pointing out to them how to manage the sails and rudder.

But such fallacies as these, absurd as they are in themselves, you will have seen repeated in various forms of expression, day after day, and year after year, by speakers and writers not deficient in ability, but who, probably, calculate on the strength and extent of those existing prejudices which will cause such fallacies to be listened to.

But it is our part to clear our own conscience in the sight of God, regardless of misrepresentation and unmerited obloquy from man. It is for us to pursue the course which our best judgment decides to be the right one; leaving the event to the disposal of Divine Providence.

And here permit me to repeat the caution given in my last and in some former Addresses, against the presumption of undertaking to *explain* those dispensations of Providence respecting which we have received no Revelation, and where human reason cannot guide us aright. Reason does indeed teach us to judge from experience that, as a general rule,

virtue leads to a greater amount of temporal blessings than vice. We can in many cases distinctly *trace* the connexion,—for example, of temperance and intemperance with health and sickness respectively;—of frugal industry, and improvident idleness, with prosperity and adversity;—and the like, in several other cases. And Revelation, again, informs us of many instances of temporal calamities sent as special divine judgments on sins with which they had no *natural* connexion. Thus, the plagues with which the Egyptians were visited for oppressing the Israelites, were distinctly denounced as such, and *predicted*. If that oppression had led to a successful revolt of the Israelites, and a defeat in war, we could have traced a *natural* connexion between the crime and the punishment. We have experience of many such results, from penal laws, and tyrannical government of various kinds. But the connexion of the plagues of Egypt with the sin committed is known to us only through the inspired record of the predictions and their fulfilment. That the hail-storm, for instance, which wasted the land, and the darkness which enveloped it, were sent as judgments on that particular sin of the Egyptians, we know, because they were forewarned of those events, and because "in the land of Goshen there was no hail," and "the children of Israel had light in their dwellings." And we learn also from our Lord's express declaration, that we must not presume to pronounce, on human conjecture, those who may be overtaken

with any sudden calamity to be "sinners above all men that dwell in the city:" while from the New Testament *history*, again, we learn that Christ and his Apostles were "despised and rejected of men," chiefly on account of their being exposed to such temporal afflictions that, "if in this life only they had hope, they were of all men most miserable."

Anything, indeed, that can be proved to be sinful, we are justified in protesting against. But it would be both absurd and fruitless to attempt, in any case, to prove this by assuming that such and such temporal afflictions are judgments for this alleged sin, unless we were enabled—like Moses in the case of Korah, or Paul in the case of Elymas—to predict the fate of the offender. True it is, that those who acknowledge a Providence must believe that every affliction, and also every *temporal blessing*, is allotted to each for some wise and good reason. But we are not authorized to pronounce, even when we have good grounds for censuring one man's conduct and applauding another's, that such and such an affliction is a punishment for such and such a specified sin of the one, or that the prosperity enjoyed by the other is a reward (for both these are evidently parts of the same doctrine) for his virtue. Wherefore "judge nothing before the time, until the Lord come, who shall both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall every man have [his] praise of God."

There is the more need that we should be assiduous in pointing out to our People the presumptuous profaneness, as well as uncharitableness, of thus venturing to pronounce temporal afflictions to be tokens of divine displeasure against the sufferers; we have the more need, I say, to be careful in guarding them against this error, because there is a specious appearance of piety in thus assuming the tone of God's inspired messengers, and a semblance of Scriptural authority, which may mislead those who do not distinguish between the Mosaic and the Christian dispensations. And, moreover, there is the more temptation to commit the error in question, from the circumstance that its tendency is (as I observed in my last Charge) "to set men upon judging their *neighbours* rather than themselves." I appealed to your own testimony, as able to confirm from your own experience the remark, that most of those who represent some national sin as calling down, or as about to call down, a national judgment, usually attribute this sin, not to themselves, but to some Church, or Party, or Class of persons, to whom they are opposed. Or, if they do take to themselves any blame, it is chiefly for being over-tolerant towards the faults of their opponents. It is the sin of their Rulers in advocating ungodly measures,—it is the sin of those who hold, or who favour, or who tolerate, some erroneous faith,—it is the sin of this or that Party, opposed to their own;—these you will almost always find represented as the national sins which

are calling down the divine wrath. These persons are earnest in advocating repentance and reformation; but it is their neighbours, rather than themselves, for whom reformation is needed.

And this will serve to explain the *popular favour* often enjoyed by those who teach such doctrines. For man is by nature far more quick-sighted to the faults, or supposed faults, of others,—and especially of opponents,—than to his own; and more ready to take blame to himself for over-tenderness towards his neighbour, than for self-partiality. A careful and candid examination of his own heart and life, preparatory to the great and final examination before the judgment-seat of Christ, is a task far less agreeable,—though far more profitable,—than that of criticising the measures of our Rulers,—the faith of our countrymen,—the conduct of the rest of mankind.

And accordingly, most of those who have, at various times, endeavoured—whether from sincere conviction or from motives of policy—to alarm and convert those opposed to them, by an appeal to supposed divine judgments, have almost always found their arguments *retorted*, and *themselves* represented as the objects of divine displeasure, and *their* alleged sins or heresies as calling down national calamities.

The inefficacy, therefore, and indeed dangerous tendency of such doctrines and such a procedure as I have been deprecating, may be as easily shown as their unsoundness in principle. But it is by a right understanding of the Gospel, and a resolution to con-

form to its principles, that we should wish to see our People principally and primarily guided; and it will then afford both to us and to them a consolatory confirmation of their faith, to find the coincidence of the principles of the Gospel, when rightly understood and fairly followed out in practice, with the dictates of sound policy(*a*).

I need not dwell farther on considerations which were so lately laid before you. But I cannot forbear again adverting to a subject which, on that occasion, I pressed on your attention,—the dangerous consequences of a confused, irregular, unreflecting perusal of Scripture, and of the practice of taking up insulated passages from various parts of the Bible, without any attention to the context, and hastily applying these to any occasion that may arise, regardless of the Writer's design, and of the circumstances under which each was written. One (and only one) of the evil consequences of such an abuse of a most precious gift of God is that confused blending together of the Old and New Dispensations, which I have already alluded to. It is thus that some persons frame to themselves a kind of anomalous compound-religion which is neither the Law nor the Gospel, but as unlike either as an incorrect botanical painting, representing *together* the several parts of the *blossom* of some tree and of its *fruit*, would be unlike any real object in Nature.

(*a*) See Note B.

And it is to this practice I apprehend that we may trace, in great measure, that most pernicious and unchristian error above noticed, of pronouncing all temporal afflictions—such as those of which the Apostles endured so large a share—to be marks of divine disfavour.

It is the chief duty of *our* office,—as I have more than once taken occasion to remind you,—to guard our People against such errors, by leading them to an intelligent and truly profitable study of God's Word; by "instructing out of the Scriptures (according to the Ordination-vow) those committed to our charge." No order of men would have been appointed by our Church to such an office as *we* hold, if our Reformers had considered it sufficient that the members of that Church should simply have a translation of the Bible put into their hands, and should be then left to take up any passage at random as a divine oracle and guide, without need of any help to the right interpretation of it; being taught simply to "read," but not to "mark, learn, and inwardly digest" those writings which are designed to "make us wise unto salvation." No one who reads our Ordination Service (to say nothing of several other Formularies and Rubrics) can possibly suppose that the sole, or the principal duty for which we are set apart by our Church, is that of merely administering its rites, and leading the public worship of the Congregation. No one can doubt that the office of religious *instructors* of the People committed to us, was that

which, in the minds of our Reformers, held a prominent place.

And the most effectual opportunity, by far, that is afforded us for the performance of this our most appropriate and most important duty, is, in early *youth*. You must pardon my dwelling so frequently and so earnestly on this point; and you must not imagine that I do so from supposing you either ignorant or neglectful of it. But this branch of our duty is one to which,—and *in* which,—we certainly need, on many accounts, especial encouragement. The instruction of children is a laborious,—to many persons, a very irksome task. And it is very often, for the present at least, a thankless one. The young cannot be expected, for the most part, to be so thoughtful as to estimate fully, at the moment, either the pains taken by the teacher, or the high value of what they are learning. It is usually after the seed which has been sown has grown up to a mature plant, and borne its fruits, that those who are of good disposition will look back with grateful satisfaction to the good instruction they have received. At any rate, the patient Catechist has not that animating excitement which an eloquent preacher—even one who is far from pursuing human admiration as his object—derives from the warm and immediate sympathy of his audience. To the Catechist, while sedulously lowering himself to the level of very humble capacities, and day after day, incul-

cating line upon line, and, precept upon precept,—to him, the slow, though steady, growth and development of the young plants he is nurturing, is the only indication that he is not labouring in vain.

It has always been my hope and belief that the practice of holding Confirmations at intervals usually of two years or less, must, besides other obvious advantages, have some effect in facilitating your labours in this department, by furnishing occasions for calling on parents to bring forward their children to receive catechetical instruction(*a*).

Certainly this branch of your duty is one,—as I have already said,—*to* which and *in* which especial encouragement is needed by the clergy, and ought to be afforded, as far as lies in him, by their diocesan. All who have been occupied, as most of you have been of late more especially, in preparing young persons for Confirmation and for the Eucharist conjointly with it(*b*), and for competing for the catechetical premiums of the Association, must have it very forcibly impressed on your minds, that, as there is no duty of the christian Minister more important than

(*a*) The number of persons confirmed in the present year was 1949, which, with the addition of 679 confirmed in the city of Dublin, eight months before the recent Confirmation, makes a total of 2628 since this time last year.

(*b*) Of the beneficial effects of administering the Eucharist at the very time of the Confirmation, I have long been convinced from my own experience; and many of the Clergy are able to attest the same from their own.

the instruction of the young, so there is none that more calls for not only exertion, but patience, and vigilant care, and sound discretion.

And it cannot fail to have occurred to you also, in the course of your labours, how very defective must be the religious instruction conveyed from the pulpit alone, to those who have not been regularly catechised in their youth.

In the first place, that spring-time of life, when impressions are the most easily made, will, with such persons, have passed away, not only unprofitably, but, most likely, worse than unprofitably ;—not only unimproved, but depraved. The spring-growth will have been one, not of corn, but of noxious weeds. And moreover, it should be recollected, that, generally speaking, the hearers of a sermon have not the advantage enjoyed by children in a catechetical class, of being carefully *questioned* and *examined* in what they have heard, so as to ascertain how far they have rightly understood it, and how much of it they retain. And those who have never been in youth thus *accustomed* to systematic training,—who have not been taught to attend carefully,—to reflect,—and to recall what they have learned,—will be in after-life far less qualified to receive instruction than others of the same age, and of no greater natural powers, but who have had those powers regularly and early exercised.

It is to be remembered also that the religious instruction given in sermons, even such as are not

only carefully composed, but even connected with each other as a series, cannot but be of a more desultory and irregular character than the systematic teaching of a good catechist to children, whom he takes care to furnish—not with scattered portions of christian doctrine and precept, but with a regular educational *course*, suited to those who are to be brought up as not only *believers in Christianity* generally, but sound *members of the Church* into which they have been baptized.

But I dwell on this branch of our duty, not only as being of such high importance, but also as being laborious, and to some persons highly distasteful.

Most unwise would it be to deny, or to attempt to keep out of sight, that the christian Minister is exposed to temptations to shrink in some degree from such a task: a task always toilsome, often thankless, and sometimes attended with various disheartening difficulties.

In particular, he will often be tempted to make over to the schoolmaster or mistress that which ought to be his own especial and immediate care. Considering—and very rightly—that it is no part,—as it certainly is not,—of his duty, to take on himself the instruction of the children of his parishioners in the rudiments of reading, when they can learn this equally well from persons of far humbler station and attainments, who are professionally devoted to this business,—considering this,—and the parish being,

perhaps, provided with a master and mistress who are members of his own Church,—he is under the temptation of satisfying himself that the children obtain what may be properly styled a scriptural education, provided the Bible is employed as a reading-book ; or at least, if it be a rule that all the children above a certain age shall daily read a portion of it, even though little or no care be taken to accustom them to attach any meaning to the words before them(*a*). Or perhaps, aware how apt children are who have not been otherwise trained to repeat words by rote without even seeking for the sense of them, and how profitless an exercise this must be,—perhaps he is tempted to satisfy himself with deputing to the schoolmaster the business of giving needful explanations. Now it is indeed most true that an intelligent and careful schoolmaster may afford valuable *assistance* to this Minister in the work of giving religious instruction. He may repeat such questions and explanations as he has heard from him, and may take care that the pupils do not forget anything that

(*a*) For instance, I have known a class of children who were reading the New Testament according to the rules of the school in which they had been educated (and they read fluently and correctly), asked a question suggested by the context,—"what remarkable event happened on the first day of the week?" None of them being able to answer, a leading question was next put,—"why Sunday is observed as a sacred day?"—to which no one present, to the number of about forty, was able to give an answer. And numerous similar instances might be adduced.

they have correctly learnt. But if the master be intrusted with nearly the whole business of expounding to his pupils the sense of Scripture, and conducting, with little or nothing of the Clergyman's supervision, the whole of their religious education, surely it must be admitted that to this master has been made over one of the most important of the ministerial duties; one which calls for such knowledge, such mental cultivation, and such sound judgment, combined with vigilant care, as we cannot confidently calculate on *ordinarily* meeting with in persons occupying such a post as that of parish schoolmaster. And if a case does occur of any one thus highly gifted being found in such a situation, it can only be after having long and carefully *observed* him in the fulfilment of his duties, that the Minister can properly have *ascertained* his possessing such qualifications as can justly entitle him to so high and complete a trust as I have been alluding to.

But, in the great majority of instances, the schoolmaster, even though a sound member of our own Church, and not at all incompetent to the discharge of his own proper duties, should be employed only as an *assistant* to the Pastor in the religious education of the young parishioners. And whether he can be thus employed at all, or is one whom, from his religious persuasion(*a*), or for whatever other

(*a*) See Note C.

reason, it would be unsafe to intrust with any share of the religious instruction of the children, in either case, the christian Pastor is clearly bound to take, himself, a leading part, at least, in that work. I am speaking now in reference more particularly to those cases in which the children, or a portion of the children, belonging to our Church, frequent a school not specially connected with the Church, and over which the Minister has not a complete control. Whether it be right that any such schools should be allowed at all,—whether it be advisable, and whether it be possible, that rival schools to these should be established by grants of public money, in each locality,—whether it be desirable, and whether it be practically possible, that there should be an alteration in the law as it now stands, which permits all parents to educate their children in their own religion,—and whether it be right or not for a Minister of our Church to encourage the establishment of any school not under his own sole and unrestricted management,—all these are questions on which I purposely abstain from entering, on this occasion(*a*). I abstain from them because I wish to call your *undivided* attention to that which does appear to me to be a plain duty of every Pastor of our Church, *whatever* may be his opinion as to any of those points just noticed. It is his plain duty to

(*a*) See Note D.

avail himself of all the actually existing opportunities he possesses (though they may not be all he would have wished) for affording religious instruction to the young persons of his own flock. If they receive their secular instruction from a master of a different creed, and intermingled with pupils who are members of different Churches or sects, that makes it only the *more* needful that they should be carefully looked after by their own Pastor. And if he has not all the opportunities for instructing them which he thinks might have been secured under some different system, this is a reason why he should be *doubly* sedulous to avail himself of the opportunities he does possess. No one makes himself responsible for any particular system by simply endeavouring to do all the good he can, and imparting to all those intrusted to his pastoral care, as much religious instruction as each is *able* and *willing* to receive. And I cannot understand how any one can fairly hold himself bound in conscience to abstain from this; or indeed how any one can reasonably hope to stand acquitted before his all-seeing Judge, who neglects so plain a duty.

As for those who may refuse to receive, or to permit their children to receive, any religious instruction at our hands, they may be considered as having (as far as *our* Church is concerned) virtually excommunicated themselves. We have neither the right nor the power to force them. But for us to

decide on excommunicating any of those committed to our charge is to incur a very grave responsibility. And clearly we can have no right to take such a step merely on the ground that those from whom we thus withdraw our pastoral care differ from us—perhaps mistakenly—in some point of opinion or of conduct, but are willing and desirous to receive our instructions in the doctrines of our Church. "For they are the sheep of Christ" (as our Ordination Service expresses it) "which He bought with his death, and for whom He shed his blood. The Church and Congregation which you must serve are his Spouse and his Body. And if it shall happen, the same Church or any member thereof do take any hurt or hindrance through your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

Give proof, therefore (I would say to every minister of our Church), of your care for the lambs of Christ's fold. Give proof to man and God, not by mere words, but by deeds. Give proof that, whatever may be your opinion on any controverted question, at least you are not deceiving yourself by making a seeming zeal for God's honour a cloak for negligence on your part;—by seeking to transfer to others the laborious duties, and the heavy responsibilities, which properly belong to yourself. On any disputable point that comes before you, endeavour to form your own judgment with care and with

candour, and to make all fair allowance for those who may arrive at a different conclusion from your's. But in points that admit of no dispute, where the path of ministerial duty must be perfectly plain to every reflecting mind, take heed that no controversies upon collateral points be allowed to interfere with your performance of that duty;—that no disapprobation of supposed erroneous views of another, seduce you into a neglect of any portion of that flock which the chief Shepherd has committed to your care.

And may His grace enable us both to "perceive and know what things we ought to do, and also to have strength and power faithfully to fulfil the same."

NOTES.

Note A, Page 9.

In the session of 1847, a motion was made in the House of Lords, for appointing a Select Committee to inquire into the state of Irish pauperism, previously to deciding on so important and confessedly hazardous a step as the giving of out-door relief to the able-bodied. But such was the impatience of the British public, that it was thought necessary to yield to the popular excitement, and not to wait for any such inquiry, but at once to try the experiment on a large scale; and the motion was negatived by a large majority. Two years afterwards, when all the predictions of the opponents of the measure had been, unhappily, but too fully verified, the House did appoint a Select Committee of inquiry, which *unanimously* adopted resolutions strongly confirmatory of what had been urged, in vain, two years before. For example, they begin by stating,

"1. That the original Poor Law Act of 1838 was founded upon inquiries, reports, and recommendations, all of which led to the conclusion that the relief of Irish distress should be afforded through the medium of the workhouse only; and that this conclusion was recognised and adhered to by the Legislature, both in 1838 and in 1848, when specific propositions for out-door relief were made, discussed, and, on mature consideration rejected.

"2. That though the Act of 1847, especially followed as it was by that for the punishment of vagrants (10 & 11 Vict. c. 84), appear to have been called for as a temporary measure to meet a pressing emergency, the abuses to which it has led, and the bad effects which have been produced on the general habits of the

people, by the extension, however necessary in some instances, of out-door relief to able-bodied, prove, beyond all doubt, in the opinion of the Committee, that no permanent system for the relief of the poor can be carried out in Ireland safely and beneficially to receivers or payers without a return to the principle of the original law."

We ought to consider, however, how much the patience of the British public has been tried, in all that relates to this country. Large grants of public money had been swallowed up with very little apparent benefit; besides most liberal private donations. Demagogues had excited the Irish people to disaffection and rebellion, and to hatred of the English; and many persons had taken pains to direct public indignation against the Irish landlords, as able, but not willing, to support all the poor on their estates. And this was the more easily done, because of the amount of ignorance and misapprehension respecting this country, which prevails in England. I was once actually asked by a member of the Legislature why the Irish should not maintain their own poor as well as the English do their's. He was apparently unaware that, as England is one of the richest, so Ireland is one of the poorest countries in the world.

Add to this, that the contemplation of very overwhelming calamities is apt not only to confuse men's judgment, but even to induce them avowedly to lay aside all exercise of judgment(*a*). I have often been told "this is an extreme case, which sets all rules and principles at defiance;—this is no time for consulting statistical returns;—this is a case of necessity which precludes deliberation," &c. And when men have thus resolved to reject all reference to the past, and all calculations as to the future, to listen to no arguments, and to disregard all reason and all experience, they will, of course, decide and act under the sole influence of excited feelings, such as are, under the circumstances, but too natural.

"It happens most unfortunately," as I took occasion to observe two years ago, "that some of the worst feelings of our nature

(*a*) *Δουλοῖ γαρ φρόνημα το αιφνίδιον καὶ απροσδόκητον, καὶ τὸ πλειστῳ παραλόγῳ ξυμαίνον.*—II. *Thucyd.* § 61.

are occasionally disguised from us by being associated with the best and most amiable; that *vindictive* passions will assail the heart under the veil of compassionate *benevolence;* and that resentment against wrong-doers will blind men to the suggestions not only of sound reason, but of justice, and even of enlightened humanity." * * * *

"But the time will come when men will judge more calmly, and will decide accordingly; when, their understanding being no longer blinded by excited feelings, their sentiments of justice, of humanity, and of regard for their country's welfare, will have fair play."

Note B, Page 15.

I cannot forbear adverting in this place to the introduction of what I must regard as a most objectionable reference to secular events, in the debates respecting the Bill for altering the parliamentary oaths. It was urged as an argument against it, that the present would be a peculiarly unsuitable time for passing such a Bill, because Providence has lately blessed this country with signal success to our arms in India, and with an exemption from the commotions to which so many European States have been exposed.

Now surely a little reflection would convince any one who brings forward such topics, that they are wholly irrelevant to the question. On the one hand, a man who disbelieves the Gospel, or is indifferent about religion altogether, would not be likely to be made a sincere Christian by the triumphs of our arms. No such effect was produced,—nor was there any reason it should be,—on the warlike Frederic of Prussia, or on many other conquerors.

And, on the other hand, those who sincerely believe and reverence the Gospel would shrink from taking any step that, in their view, manifested indifference to it, equally, whether our armies are successful or defeated. But those sincere Christians who are convinced,—as it is well known many are,—that to support Christianity by a system of secular penalties or civil disa-

bilities is an affront to the Religion, and a disobedience to its Author,—that it implies a want of faith in his protection, and a failure of conformity to his example and precepts,—these persons are not likely to have their conviction (be it right or wrong) at all shaken by the temporal success with which we have been blessed, unless it can be shown (which no one has even attempted to do) that this success is connected with such a system. Our late victories (they may observe) have been achieved, humanly speaking, by the valour of soldiers of whom the far greater part were Mohommedans or Hindoo idolators. It is allowable, therefore, it seems, to avail ourselves of the services of those who do not profess Christianity, as well as to collect revenue from them. What right have we to assume that their exclusion from political privileges is a condition of our success?

The United States, again, have gained great victories over the Mexicans, and have been exempt from the troubles which have convulsed Europe. Now, *they* admit men of all religious persuasions to civil privileges; while the Mexicans, on the contrary, would be shocked at the idea of placing Jews, politically, on a level with professed Christians. Might not a citizen of the United States,—if he were disposed to resort to such explanations of the dealings of divine Providence as I have been deprecating,—might he not maintain, with as much plausibility, that the defeats suffered by the Mexicans were a judgment on them for excluding Jews from political rights?

In short, the principle that Man is at liberty thus to explain occurrences, is one which, if once admitted, may be applied by every one alike, each in behalf of his own views.

I cannot dismiss the present subject without adverting to some misconceptions relative to it, which are very prevalent, and which I believe to have had great practical influence.

The Bill I have been alluding to is apparently regarded by many as a Bill to admit Jews into Parliament; because, incidentally, such is likely to be, in one or two instances, the result; and the question, accordingly, which presents itself to the mind of many persons is, whether a Jew is or is not the fittest person,

—or a fit person,—to have a seat in the Legislature. But in reality the question is, not this, but a very different one; namely whether the ELECTORS shall be left to their own unrestricted choice, or whether it is right and necessary to tie them up by legislative enactments. Now if each man were to hold himself bound in conscience to endeavour to compel all others to act, in every case, in the way in which *he* would himself think it right to act, and to restrain them by law from the exercise of any of their rights in a way which to *him* might seem objectionable, the result would evidently be a most intolerable tyranny exercised by the majority over the minority. There would be an end of all liberty, if men were to be deprived of all rights and all power which they may possibly make an ill use of, or such a use as their rulers might think not to be the best. That *paternal* government, as it is called, which in ruder ages well-meaning men have often attempted to introduce,—a government which prescribes to the subjects, as a parent to his children, their diet, their dress, their expenditure, their studies, and their whole mode of life,—such a government is evidently quite incompatible with rational liberty, and unsuited to the character of man considered as a rational agent. In a free country, though restrictions must indeed be imposed when the public welfare requires it, they should be strictly reserved for such cases. The *general* rule must be, that each man should be left to act according to his own discretion; and the exceptions to this rule should rest on the ground of some manifest and important public advantage sufficient to counterbalance the evil of a restriction.

Accordingly those who in any case oppose the limitation of their neighbour's rights, are not be therefore considered as necessarily approving of the mode in which he may think fit to exercise those rights. Any one, for example, who may have voted for the removal of civil disabilities from Roman Catholics and Dissenters, might, with perfect consistency, give the preference, as an elector, to a candidate who was a member of our Church. And in like manner a man would be guilty of no inconsistency who should, as a legislator, vote for the alteration of the law as

it now stands, even though he should himself, as an elector, prefer to vote for one whom he believed to be a sincere Christian. For the question is, as I have said, not whether one not professing Christianity is well qualified for a seat in Parliament, but whether the electors should be left to decide for themselves in each case, or should have the decision made for them:—whether, in short, there is or is not any such danger to the State, or to any of our institutions, in leaving them their choice, as to warrant our interference with the freedom of election.

And here it may be needful to observe, by the way, that I do not attach much weight to the argument of those who urge that, as it is, we have no security against *insincere* professions of Christianity, and that probably several members of Parliament are in reality not more Christians than those who decline making the declaration now required. The argument was, I think, sufficiently answered in the late debate, by those who replied that the Legislature has at least not *sanctioned* the admission of such persons; that, having required a *profession* of Christianity, it has done all that it *can* do; and that we are not responsible for any unavoidable evasion of our regulations. This reply appears to me conclusive. And indeed (to take the case of bribery by way of illustration) all persons, I apprehend, would admit that it would ill become the House of Commons to allow a man to retain his seat who was *convicted* of bribery; although we must always expect that there will be cases of persons obtaining a seat by such means, and escaping detection. In like manner, if it be our duty to exclude, as far as in us lies, all persons from Parliament, or from any other situation, who do not assent to such and such doctrines, we are bound to exact a *profession*, which is all we can exact; and if any evasion of our enactments take place, we may plead that, at least, they have not our sanction.

But then it is to be remembered, on the other hand, that the Legislature does sanction the election of Roman Catholics, and of Dissenters of all descriptions, to sit in Parliament. The words, "on the true faith of a Christian," are not followed by "of the Church of England;" and if, therefore, it be contended that the

omission of the former words must imply *indifference to Christianity*, it must be admitted that the omission of any further profession implies indifference as to *all Churches and sects* of professing Christians; including Romanists and Protestants, Mormonites and German Transcendentalists, &c., so long as a man does but style himself a Christian. It must imply what no sincere Christian of *any* denomination would admit, that all differences among those who bear the christian name are utterly insignificant.

It is quite irrelevant to urge, as some do, that the difference is *greater* between a Jew or Mussulman and a professed Christian, than between Christians of different denominations. The question is not one of *degrees*. Either the removal of a religious test implies indifference, or it does not. If it does not,—which is the principle on which all those who supported the Bill (professedly at least) proceeded,—then there is an end of the argument against that Bill. If it does, then it follows inevitably that the removal of every other religious test implies indifference as to all forms of nominal Christianity.

Evidently, therefore, unless we are prepared to acknowledge this indifference, we are at present in a false position. We are bound, in all consistency, either to go one step farther, or else to retrace our former steps.

As for those who do seriously recommend this latter course,—who are for recalling Test-Acts, and Roman Catholic disabilities, and penal laws,—although their idea of the character of Christ's religion is one which appears to me an utterly erroneous one, they are at least not chargeable with that gross inconsistency I have just been alluding to. Their principle, which I cannot but think altogether wrong, is at least fairly followed out.

Some persons of this class are accustomed to resort to bitter vituperation of such as differ from them in opinion; denouncing them as infidels, irreligious, &c. Such "railing accusations" of course add no strength, and bring no credit, to any cause. They are to be deprecated and dreaded only on account of the scandal they occasion to the name of Christianity. But some again there are who sincerely lament this resort to fierce and violent invective

in place of argument, but who hold themselves bound, in religious duty, to advocate such a system as I have been deprecating. To such persons I would suggest this consideration. There once was a man so circumstanced as to have it completely in his power to oblige all governments,—and this without need of resorting to actual violence,—to exclude from civil rights all who would not profess Christianity; nay, to oblige all men to make this profession: yet who deliberately chose to leave Christianity to be propagated among those who would *voluntarily* embrace it through the agency of persuasive means alone; though he foresaw that these means would not be universally effectual. Now was this person, or was he not, a traitor to the cause of true religion? The greater part of the Jewish nation decided that he was; and they put him to death accordingly, for disappointing the expectations they had formed of his being about to establish a kingdom of this world.

Surely those are in reality treading in the steps of the unbelieving Jews, however vehemently they may declaim against them, who insist on fortifying the religion of Jesus with secular penalties or civil disabilities, and on establishing a legal monopoly of secular rights and privileges in behalf of Christians generally as such, or of the members of some particular Church.

No one of common sense, who reads the New Testament history with any degree of attention and of candour, can doubt that the Apostles were accused before the Romans, and were suspected by them, of designs to set up "another king, one Jesus," whose empire would interfere with the existing political institutions; in short, of an intention, as soon as their disciples should have obtained sufficient numerical strength, to compel all men, on pain of exclusion from political rights, to embrace the Gospel. Nor can any one, I conceive, have the least doubt that to these charges they pleaded "not guilty;"—that they strenuously disavowed all designs of either using secular coercion, or of monopolizing for Christians, as such, civil power and privileges, either immediately or at any future period. They must have been so *understood;* they must have *known* that they were so understood,

and they must have *intended* to convey that meaning. Now, were they, in these professions and disavowals, sincere, or insincere? If they were insincere,—if they expressed themselves, to serve a present purpose, in a language which was intended to be understood in one sense by their heathen accusers at the time, and in a totally different sense by their followers in after-ages, —they cannot have been real messengers of the God of Truth. If they were sincere, and if we believe in them as God's messengers, we are bound to conform to their precepts and their example, even though by so doing we should incur the reproach of infidelity from those who "know not what manner of spirit they are of."

The question now before us, therefore, involves the whole question of the truth or falsity of the Christian religion.

These considerations are overlooked by many well-meaning persons, who allow their minds to be occupied with other questions, in reality quite distinct (as I observed above) from that really at issue. And much ingenuity and eloquence have been expended in the discussion of various points,—such as the present state of the Jewish creed and worship, &c., which are quite irrelevant to the real question to be decided. But anything that can be called an answer to the above argument has never, as far as I know, been even attempted.

As for the particular measure alluded to, no one, I believe, feels, now, any anxiety respecting that. That a Bill substantially the same with that which lately passed the House of Commons, will, before long, pass both Houses, no one of any parliamentary experience, whom I have met with, seems to feel any doubt. But my anxiety is, that the final decision of the Legislature should not appear to be a triumph *over* Christianity, but a triumph *of* Christianity, a result of the better understanding of the genuine principles of the Gospel;—that it should be recognised not as an anti-Christian revolt, but as a more complete submission to the kingdom which is "not of this world." And I have thought it right to digress somewhat from the more immediate subject of this note, in order to elucidate as clearly as possible the principles by which

I have been guided in the present question. Those principles have indeed no pretensions to novelty, being, I trust, as ancient as the Gospel itself, and having been applied by me to the present case about fourteen years ago(*a*), and in several publications subsequent to that time; during which interval, nothing (as far as I know) even pretending to be a refutation, has been put forward. But the grounds on which my decision has been formed being quite different from those taken by a large proportion of the advocates on *both* sides, I am anxious to avoid, as far as lies in me, any misapprehension of the principles I feel bound to maintain.

Note C, Page 22.

It is, I apprehend, the prevailing belief, not only in England, but among many persons in Ireland also, that, though, in the National Schools, the master may be of any religious denomination, it is required in the schools under the Church-Education-Society, that he should be a member of our Church. This, however, is very far from being the fact. Under that Society there are schoolmasters, who, though intrusted with the office of hearing the children read the Scriptures, do not themselves belong to the Established Church. In such cases, the master, however intelligent and well-informed, could not be employed or permitted to explain to the children what they are reading.

The Education-Commissioners do not thus trust, or expect others to trust, to the discretion of the master. In the Scripture-extracts published by them, certain *questions* are printed at the end of each Lesson; and these, and these only, the master is to ask. They are so framed as to keep clear of controverted doctrines, but yet to ascertain whether a child has attentively and intelligently read the lesson. I have reason to hope for the publication (not by the Board) of some similar questions for the use of teachers, on other parts of the New Testament.

(*a*) See the volume of "Charges and Tracts."

Note D, Page 23.

Much misapprehension as to the most important points prevails, not only in England but in Ireland also, respecting the system of the National Schools; and has had, I conceive, no small share in fostering the opposition they have encountered.

That such serious misapprehensions should exist among persons possessing such opportunities for gaining correct information as the Irish parochial Clergy, has appeared to some persons in England so improbable, that they have absolutely refused to believe it. The improbability I do not deny; but, like several other improbable things, it is, nevertheless, perfectly true; as any one really desirous of ascertaining the actual state of facts, may easily satisfy himself by inquiries which would not occupy above half a day's study.

In several instances I have ascertained, beyond a doubt, the existence of most extraordinary misconceptions; and in very many others there is absolutely no alternative but either to suppose this, or else an amount of wilful and deliberate falsehood, which is, I trust, quite incredible. For example: in conversation with an incumbent of a populous parish, where he had resided many years, I found that he supposed the Scripture-Lessons, published by the Education-Board, to be extracted from the Douay version of the Bible; and that he objected to such a publication as an unfair concession to Roman Catholics. Now, it would, indeed, be most desirable, that the Douay version should be in the hands of every Roman Catholic in the empire; containing, as it does, all the essential points of Scripture-history and doctrine. But if this gentleman had given even a slight glance at the Lessons in question, he would have seen that they are *not* extracted from the Douay version, but are a new translation, differing not less from that than from our own Authorized Version. Now, that a person who took a lively interest in the question should have remained totally ignorant of the contents of books which had been published *sixteen years*, and which were in the hands of so *many hundred thousand* of his countrymen, may well seem to many persons

a monstrous improbability. And yet it cannot but be a fact. For even if he had been a person capable (which I am convinced he was not) of uttering a known falsehood, he would have done so to any one else, rather than to one who could not but know how the fact stands.

I mention this only as one specimen out of many that could be produced, of such prevailing ignorance and misconception as might to many appear quite incredible.

Such phrases as "exclusion of the Scriptures," and "schools from which the Scriptures are excluded," &c., have, I doubt not, led many persons in England, and some even in Ireland, to believe that a child educated at one of the National Schools is altogether prohibited, by the rules of the Education-Board, from any perusal of the Scriptures at all. Certainly, the natural and obvious sense of this language is not that which is the real meaning of it, viz., that in the National Schools no child is to be *compelled* to receive any religious instruction of which his parents disapprove.

I have even seen lately stated in a newspaper (professing to be an extract from a speech at a public meeting), that the Commissioners have made "a rule, that wherever the Bible was read in the schools, no Government aid was to be given;" and again, that "the authorized translation of the Bible is reviled, and the translators charged with wilful perversion of the text, in books sanctioned by the Commissioners;" and that "books are permitted by the Commissioners to be used in which Protestantism, or heresy, is spoken of as Romish writers ever will speak of our faith." These audacious calumnies (for which there is not the least shadow of foundation), imply an almost incredible amount of ignorance and misapprehension prevailing in the public mind. For, whoever first invented them must have calculated on their being unsuspectingly received by many, at least, of his readers or hearers. No one, however unscrupulous, would put forth statements which would be at once universally known to be gross fabrications. And yet those who judge from abstract probabilities alone would naturally deem it incredible that such

statements should have been received for truth, considering that the Reports of the Commissioners are published every year, and that all the books published by them have been long before the Public ; which thus has, and has had for seventeen years, the most ample opportunity of ascertaining the utter falsity of the above statements.

Sometimes, however, the phrase of "exclusion of the sacred Scriptures" is slightly modified, the National Schools being described as "excluding the Scriptures *during the ordinary school-hours.*" This language is likely to perplex some persons in England, who naturally understand by it, that certain specified portions of time are set apart (as is the case in *every* well-regulated school, for whatever description of children) for lessons in reading, in writing, in arithmetic, and in each of the other branches of study ; so that the words "ordinary school-hours" would seem to imply, simply, that these lessons are not subjected to irregular interruptions of Scripture reading, or confusedly intermixed therewith. But, on inquiry, it comes out that by "ordinary school-hours" is meant the hours during which *every* child frequenting the school shall be *required* to attend ; so that, in plain language, the thing objected to is, the principle of non-compulsion. And I cannot but think it would not only be more convenient, but also would remove the appearance of disingenuousness, to avoid all these ambiguous circumlocutions, and to state briefly and plainly what it is that is really meant.

There is hardly any clergyman, I suppose, who would wish to admit to the Holy Communion any one who attended, or was even suspected of attending, against his will, for the sake of avoiding some penalty, or obtaining some advantage distinct from the spiritual benefit of the Eucharist to devout communicants. This would generally be regarded as a profanation of that holy ordinance. And I cannot but take a like view of the perusal of the holy Scriptures; which are rather profaned than honoured by being forced on any one, and are little likely, when so read, to prove profitable to him. In a very large proportion of the National Schools, the sacred Scriptures,—either in the

Authorized Version or in the Lessons published by the Board(*a*), —are, in fact, regularly read; and, I have no doubt(*b*), read by many with profit, in whom suspicion and aversion would have been excited by any attempt at compulsion.

But if any one does take an opposite view to this, and is convinced that it is his duty to make the reading of the Bible compulsory, on pain of exclusion from secular instruction, he should frankly and openly declare this his conviction in plain terms, and not veiled under circuitous and vague expressions.

And whatever may be the opinion of any clergyman as to this point, he is, as I have said, clearly bound to afford to the children of his parishioners such religious instruction as their parents allow them to receive from him. If he be of opinion that all ought to be *obliged* to receive it, and this point is not conceded to him, it would be most extravagant to urge this as a pretext for neglecting those who do consent to receive his instructions. And it is expressly provided that ample opportunities for religious instruction shall be afforded to all the children frequenting the National Schools. In the vested schools, the religious teachers have access, if they require it, to the school-house for that purpose. In the non-vested schools this depends on the pleasure of the Patron of each. But in every case it is expressly provided that no impediment shall be placed in the way of any child's receiving—either in the school-house or elsewhere—such religious instructions as his parents approve.

When I speak of religious instruction, such as Ministers of our Church are bound to offer to their parishioners, I mean of course to include instruction in the doctrines of *our Church*, as contained

(*a*) It appears from a return made to Parliament a few years ago, that the holy Scriptures were read in 1809 out of the whole number of 2614 schools; the Scripture-Lessons published by the Board being read in 865 schools, the Authorized Version in 944. This was in 1843. At the close of 1848, the total number of the schools was nearly doubled, and the proportion in which the Scriptures are and are not read is supposed to be nearly the same as before; so that there is reason to believe the Scriptures are habitually read, at present, in about 3500 of the schools.

(*b*) See "Address to the National School Teachers."

in its Catechism and other Formularies; to afford which our Clergy are expressly enjoined.

One of the many misapprehensions that are afloat respecting schools for the poor in Ireland is, that the Church-Education-Society absolutely requires all the children attending its schools to receive instruction in the doctrines of our Church; and that this is its fundamental principle. Such must be the inference drawn from a sermon preached in behalf of the Society by the late Bishop Mant, and which, having been published at the request of that Society, must be regarded as an authentic document, having its full and deliberative sanction. His Lordship says in it: "There are three systems of religious education, each distinguished by its characteristic principle, which may be considered as having been for some time competitors for public approbation." The principle of the first is, "to convey *general religious instruction by means of the holy Scriptures*, which form a necessary part of the school exercises; but not to assist or regulate instruction by any human composition; excluding all Catechisms, *and other formularies of faith*, inhibiting all peculiar views of Christianity as entertained by different bodies, and countenancing *no articles of faith* but such as are professed to be believed by all;"—that the second (which he erroneously imputes to the Education-Board) "proceeds on the principle of excluding instruction by means of the holy Scriptures, which it does not permit to be used for the purposes of education, unless in detached passages, but trains its pupils by means, almost or altogether, of human compositions;"—and that the third is that of the Church-Education-Society for Ireland, "the object of which is to disseminate religious knowledge *derived* from holy Scripture, and *agreeable to the teaching of the Church* generally throughout the country." He then says: "With respect to the first of these three systems of religious education, whilst the use of the holy Scriptures may be thought deserving of commendation, the withholding of all interpretation of the holy Scriptures is to be *censured* and *condemned*, as *in a high degree detrimental to christian truth*. For its principle is equivalent to a declaration,

that there is no definite scheme or symbol of christian belief such as the Church recognises, for the truth of God, revealed for man's instruction; or, if such there be, that it is *equally unworthy of countenance and encouragement, equally to be rejected for the training of children, with heresy and false doctrine;* whilst the proper effect of taking for its rule of instruction those things that are believed by all the professors of the Gospel, and thereby excluding what is believed by any particular denomination of Christians, virtually excludes what, in our apprehension, distinguishes it, as a system of faith and practice, from *Deism* or *Mahometism;* and thus, under the cover of an enlarged liberality, sacrifices the truth of God, which his blessed Son came from heaven to reveal, on the altar of human imaginations."

Nevertheless such is not, now at least, the rule of the Church-Education-Society. For schools are admitted on its lists, which do *not* require all the children to receive instruction in the Church-Catechism, &c., provided they are all required to be present at the reading of the Bible. Of course I am far from censuring this departure from the original principle. I would only suggest, first, that those who do not insist on the children of Dissenters learning the Church-Catechism, and yet do not plead guilty to the charge of *indifference to the doctrines of our Church*, should show the same candour towards others which they claim for themselves, and should, therefore, abstain from charging with *indifference towards Scripture* those who do not make the reading of it compulsory(*a*); and secondly, that they should not allow the Public to take up a false notion of the system actually pursued, but should make known distinctly and publicly, what are the regulations actually enforced in the schools they patronize.

With respect to the exposition of what is read in the Bible, a difference of opinion exists among many members of the Society. Some hold themselves bound to abstain from all reference to controverted points, considering that if, after having engaged not to teach, in a certain school, the Catechism and other formularies of our Church, they should, in their oral explanations,

(*a*) See Note B. p. 33.

convey the peculiar doctrines of those formularies, they would be guilty of a dishonest evasion. Others, on the contrary, think themselves bound to explain what they consider to be the true and full meaning of each portion of Scripture, and thus to convey to the children the *substance* of our formularies. And those who avow and give warning of their intention thus to proceed, do certainly stand acquitted,—as far as *they individually* are concerned,—of all unfairness.

But then, the promise made by the Society, of not insisting on the children's learning our formularies, is, in such a case, manifestly nugatory. For the very object of that promise must be, to induce parents to send their children to the school, in the confidence that no attempt shall be made to change their religious persuasion. If it is understood that the *doctrines* of our Catechism, &c., are to be taught to all, there can be no reason why the very *words* also of that Catechism should not be taught to all. The rule which precludes the compulsory teaching of these, must have contemplated an abstinence from all inculcation of the controverted doctrines therein contained.

Another misapprehension there is, which I have found very prevalent in England. Many persons, there, consider it quite incredible that a system against which so many of the Irish Clergy have petitioned can be, in principle, the very same with that of Trinity College, Dublin, at which they were themselves educated. Yet *such is most undoubtedly the fact.* At that College, as well as in the National Schools, a secular education is afforded to the pupils of all religious denominations alike; and in both it is provided that no one shall be either debarred from such religious instruction as his conscience approves, or forced to receive such as he conscientiously disapproves. Unless, therefore, any one will avow the design of having one rule for the rich and another for the poor, he cannot, while acquiescing in the system of Trinity College, consistently denounce that of the National Schools.

The attempts sometimes made to evade the argument founded on this parallel, would be sufficient alone to convince every can-

did inquirer that it is unanswerable. Sometimes we are told that the students of Trinity College *are* placed under the necessity of studying Scripture; namely, by being obliged, at entrance, to construe three or four verses of one of the Gospels, without any remark made or question asked as to the doctrines contained in them; and from thenceforward to the end of their course, it is left to their choice whether they ever open the book again.

Sometimes, again, it has been urged that the students do receive compulsory religious instruction, inasmuch as they are examined in Butler's Analogy. It is not unlikely that some of the members of the House of Commons, who listened complacently to this argument had never themselves read that valuable work, but, having heard that Bishop Butler was a Protestant, and an eminent writer, took it for granted that his work treats of the points at issue between Romanists and Protestants ; or at least that it contains as much instruction in the outlines of Scripture-history as the reading-books provided for the younger children in the National Schools. Sometimes, again, we are told that a Roman Catholic priest, though he has free access to the Roman Catholic students at Trinity College in their *own rooms*, yet is not allowed to lecture them in the *College Hall;* whereas, in the vested schools under the National Board (about one-fourth of the whole), the priest is allowed to lecture the children of his own persuasion in the school-room itself.

And other alleged distinctions have been from time to time brought forward; some of them imaginary, and the rest quite unimportant.

When men not generally wanting in good sense condescend to such trifling as this, no other argument is needed to show that no essential distinction can be pointed out.

Such a system as the one now in question was strongly advocated by one who will not be suspected at least of any undue leaning towards Roman Catholics,—the late Archbishop Magee. In his Evidence before a Committee of the House of Lords (May 13, 1825) he says that " it seemed most desirable to bring the two classes (Roman Catholics and Protestants of the Established

Church) together." "The disadvantages of the contracted and monastic plan, which a separate college for Roman Catholic priests would require, were strongly contrasted in my mind, with the advantages which would redound both to the character of the Roman Catholic clergy itself, and to society at large, from the mixture of the two denominations, Protestant and Roman Catholic, in the same university. At that time Roman Catholic students abounded in Trinity College, and there was nothing of the hostility between the two religious descriptions that has since unhappily so much prevailed in Ireland. It seemed then most desirable to bring the two classes together within the same seminary; and for this great facility was afforded, there being nothing in the regulations of our university that would throw impediments in the way; nothing whatever to excite apprehensions as to proselytism, and no academic rules interfering with the religion of those who did not belong to the Established Church. The custom had uniformly been, and still continues, to *exempt both the Roman Catholics and the Dissenters*, who entered themselves as such upon the Dean's list, from *attendance upon chapels* and *all other duties connected with religion;* requiring only the discharge of those duties which ministered to education, and to the attainment of the Bachelor's degree, which Roman Catholics were enabled to take by a special Act of Parliament.

It was remarked to me, however, by a person in England, that the above is no more than an "argumentum ad hominem,"—a personal argument, applying to those only who approve or acquiesce in the system pursued at Trinity College. It does not prove that the system is good, but merely that its principal opponents are inconsistent. This I fully admit. But it must also be admitted that the testimony of opponents is entitled to great weight: especially in a case like the present, where the circumstance that weighs chiefly in the minds of many members of the Legislature is, a suspicion that, however well adapted the system may seem, to the circumstances of such a country as this, there must be some strong objections against it, or else so many of the

Protestant Clergy would not oppose it. It is *their authority* that is chiefly relied on by many persons. Much more therefore ought their authority to weigh on the opposite side. When it has been shown that the objections urged cannot be such as really influence the objectors, or at least are not allowed to operate when their own individual benefit is at stake, but are merely resorted to in default of valid reasons, men are then left to weigh the real arguments on both sides. And if they do so candidly and carefully, I cannot doubt of the result.

Another instance I will mention of the gross misapprehension respecting the actual state of Ireland, which prevails among some, not only of the English, but also of the Irish themselves. It was proposed as an improvement on the system of National Education, that while, in those schools which are vested in the Commissioners or in trustees, the existing regulations should be allowed to remain, permission should be given in all the other schools (those not vested) to the patron of each to introduce and enforce whatever religious instruction he might think fit. Those who made such a proposal, as tending to give an advantage to the Clergy of our Church, were, of course, not aware, or did not recollect, that of these latter schools (which are about three-fourths of the whole) a very large majority are under patrons who are *not* members of our Church; so that, on the proposed plan, most of the schools throughout the greater part of Ireland might be expected to educate all the children frequenting them in the principles of Roman Catholics or Dissenters; and the children of the poorer members of our Church would be left to the choice between this and no education at all.

In some instances, no doubt, schools under the management of the parochial Clergy would, on the proposed plan, partake of the Government grant. But it would be most absurd to calculate on Parliament's making a sufficient grant to enable separate schools to be established for twenty, or ten, or perhaps five children belonging to our Church. And it is well known to those really acquainted with Ireland, that there are many hundred

parishes in which the members of our Church among the poorest classes, are so few that their children would not amount to a sufficient number to authorize any grant.

The proposed plan, therefore, would, if carried into effect, lead to results most emphatically the reverse of what is (I have no doubt sincerely) aimed at by its proposers. I cannot but suspect, therefore, that of those who, while they did know the real state of Ireland, yet petitioned for separate grants for those of each religious persuasion, a large proportion must in reality have been contemplating something beyond, and must have entertained the chimerical hope, that if this first point were carried they would ultimately be able to proceed a step further, and to have *all* the schools in Ireland placed under the control of the clergy of the Established Church.

And I have little doubt that some of the most bigoted adversaries of that Church have looked on with secret satisfaction at the efforts made by its members to inflict what would be a heavy blow to the Establishment.

But some of those who advocated the alteration above referred to thought it sufficient to reply, that in such cases as those just alluded to, no doubt, the clergyman of each parish "would find some way" of providing for the education of the children of his flock.

It is not at all difficult for any one, in making a speech, to say that "so and so may easily be effected, in some way or other:" but practically to accomplish what is thus spoken of is sometimes not so easy. In some cases the parochial Minister might find a difficulty in either sparing time, himself, for teaching the children of his parishioners the rudiments of general education, or in providing a suitable substitute for himself in this work. But be this as it may, the answer itself implies a conviction that the Minister *can* at least carry on *that branch* of education—the *religious* instruction of the children—which I have dwelt on as his peculiar and highly important province. For if it be believed that he can find means to carry on, unassisted by Government grants, the *whole* education—secular and religious—of these children, much more must he be able, when they are taught read-

ing, &c., by a schoolmaster, to afford them that religious instruction which peculiarly appertains to his office (and for which, as it is, he has ample opportunities), when his attention is confined to that, without the additional task of giving the necessary secular instruction also.

One other misapprehension, relative to the subject, I will mention, in conclusion, because I believe it to be, in England at least, very prevalent. It seems to be supposed by many of the English that nearly all the Church preferment in Ireland is in the patronage of *Government ;* and that, as in the bestowal of it, a preference is shown to such persons as support the system of the National Schools, the consequence is, that the opponents are almost entirely exeluded from all prospect of advancement in their profession. They are, accordingly, represented as a kind of martyrs, submitting, for conscience-sake, to voluntary poverty. And to the supporters of the system is imputed, in the strongest terms, a base dereliction of duty from interested motives.

Most persons in England are, I suppose, not aware that a very great majority (I believe full three-fourths) of the benefices in Ireland are in the patronage of persons who are *opposed* to the System, and who use that patronage much more exclusively in favour of those who agree with them on this point than is done on the opposite side.

Now, if such patrons feel themselves bound in duty to pursue this course, it is rather hard that they should publicly stigmatize a Lord Lieutenant or other Minister for acting according to *his own* sense of duty. It seems a strange sort of morality to maintain that though a Lord Lieutenant is bound to respect the consciences of others, he is to have no conscience of his own, or is to disregard its dictates, and to hold himself completely indifferent on a point which those who take a different view from his regard as of essential importance!

And as for mercenary, or other personal motives, if it be laid down as a rule that these are to be freely imputed in every case where they can *possibly* operate, is it not likely that, in proportion as the real state of Church patronage in Ireland comes to be

known, those who have thus taken upon them to judge others, will be judged themselves by the same rule?

In a very great majority of instances, a clergyman in Ireland shuts himself out from the hope of preferment, not by *opposing*, but by *supporting* the System of the National Schools. And moreover, independently of all hopes and fears of this kind, he is exposed to the temptation, in most instances, of being biassed, in the same direction, by the desire of the approbation and dread of the censure of his superiors, and of those around him. Would it, therefore, be fair, to impute personal motives to all, or most of the opponents of the system? I should say, not. But those at least who judge their neighbours by this rule, cannot wonder or complain if it be applied to themselves. For, it is well known that those are generally the most ready to suspect others of mercenary or other unworthy motives, who are themselves the most apt to be influenced by such motives. The proverbial expressions that "Ill-doers are ill-deemers," and that "He who is giddy thinks the world turns round," attest the general recognition of the maxim.

But it is on christian motives, rather than on prudential motives, that I would exhort men to "judge nothing before the time," and to abstain from imputing, without proof, bad motives to those who differ from them. It is indeed highly probable that in every class of men there are some who are actuated by worldly motives, and some by pure motives, and many, by mixed motives. But it is not for us to separate "the tares from the wheat before the day of harvest." Where no *proof* can be given of a man's unworthiness, we must leave the decision as to his inward motives, to the Searcher of Hearts.

I would exhort, therefore, all persons, of whatever opinion as to the present question, to abstain from uncharitable personalities. And I would exhort them also not only to take no part in circulating such misrepresentations and misstatements of facts as I have above adverted to(*a*), but to discountenance and publicly reprobate them. The cause of God's truth will always, in the end,

(*a*) See p. 38.

be more injured than benefited by the employment of falsehood on its side. And even if, in any case, His overruling Providence shall have brought good out of evil, this will not lessen the guilt, in his sight, of those who shall have "done evil that good may come."

Let each use his best endeavours to ascertain facts as they really are, and to disseminate among others a correct knowledge of those facts; and let him strive to form his own decision from a calm and dispassionate survey of what he has thus ascertained, carefully scrutinizing his *own* heart,—not his neighbour's,—and endeavouring to exclude all such motives as ought not to influence his judgment, instead of rashly imputing unworthy motives to those who may adopt a different course from his own.

THE END.

INFANT-BAPTISM CONSIDERED,

IN

A CHARGE

DELIVERED

AT THE TRIENNIAL VISITATION OF THE PROVINCE OF DUBLIN,

IN JULY, 1850.

BY

RICHARD WHATELY, D.D.

ARCHBISHOP OF DUBLIN.

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TO THE REVERED MEMORY OF

EDWARD COPLESTON, D.D.

LATE BISHOP OF LLANDAFF,

THIS TRACT,

THE SUBSTANCE OF WHICH WAS PRINCIPALLY DERIVED

FROM CONVERSATIONS WITH HIM,

IS INSCRIBED,

WITH AFFECTIONATE AND SORROWING VENERATION,

BY HIS ATTACHED PUPIL AND FRIEND,

THE AUTHOR.

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Appendix 38

INFANT BAPTISM.

My Reverend Brethren,

It will, I presume, be expected that, on an occasion such as the present, I should advert to the contests respecting points of christian doctrine which have been lately agitating—and, indeed, are still agitating—our Church: contests which have doubtless excited the exulting scorn, not only of infidels, but also of many of those Christians of various denominations, whose zeal for their own sect or church outweighs their regard for the Universal Church of Christ, and in whom party-spirit has nearly swallowed up the true spirit of the Gospel.[1]

[1] Among others, we must expect to find some of the members of a Church, which professes to be, not a branch, but the whole, of *the* Catholic, i. e., *Universal* Church, (and which, if so, must comprehend *all* Christians, of whatever various denominations,) taunting other Churches (parts of itself, supposing its pretensions just) with their internal dissensions, and representing its (alleged) exemption from discord, and prompt condemnation of all departures from the system laid down, as a mark of divine truth.

Most of the persons to whom such reasoning is addressed will not know, or will not recollect, that this mark belonged most emphatically to Pagan Rome under the persecuting emperors, and to Babylon when Nebuchadnezzar set up his "image of gold." They decreed, and promptly executed their decrees, that whosoever refused to worship as commanded, should be cast into the fire.

On the incompatibility of the two claims, to *universality*, and

Evils connected with religious dissensions.

And proportionate must be the grief felt by those of the most truly christian character—whether in our own communion, or in any other—at the spectacle of dissensions among professing Christians, and of the evil passions which are almost always called forth and displayed on such occasions.

I have said, "called forth and displayed," because one cannot but reflect—and it is one of the most mortifying reflections suggested by the circumstances attendant on any kind of controversy—that the evil dispositions thus called into action must have *existed* before, in persons in whom perhaps they had never been suspected.

Evil dispositions not created *by a contest.*

Uncharitable bigotry, unscrupulous and reckless party-spirit, spiritual pride, revengefulness, malice, and the like, are not dispositions which could be suddenly *created*, though they may be suddenly aroused and called into activity (and also fostered and increased) by the excitement of a contest. They must have been in existence already;—unknown, probably, to the agents themselves, as well as to the bystanders;—under an appearance, perhaps, of christian meekness, and candour, and charity.[1] When

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to exemption from *divisions and errors*, I have treated formerly, in works, from which extracts are subjoined in the Appendix (A).

[1] In the course of the controversy now alluded to, the insolence of tone and unchristian acrimony displayed by some of the

a pool of transparent water, and which seemingly contains no impurity, becomes, on being *agitated*, suddenly turbid and foul, we are certain that the offensive impurities thus thrown up are not called into *existence* by that agitation, but must have been lying at the bottom during the period of tranquillity and apparent purity.

And even so, we are compelled to admit the mortifying conclusion, that the faults and follies which we see stirred up by an agitating contest, must have been all along latent in the breast of many a one who had been regarded by others, and probably by himself, as of a far different character.

What any one's conduct *would* be under each particular kind of trial, none but the Searcher of hearts can know with complete certainty before the trial is actually made. It is for us, especially to examine and distrust *ourselves*,—to keep a vigilant guard over our own hearts,—and to act on the apostolic precept, "let him that thinketh he standeth take heed lest he fall."

Misapprehension relative to recent decisions.

As for the particular contest I have now been alluding to, I shall abstain from entering on any discussion of the merits of the decisions which have been pronounced, further than to remark upon one mis-

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disputants have been severely and justly censured by some of their opponents, who have yet themselves been guilty, to at least an equal degree, of the very same faults.

conception of them which I have observed to be not a little prevalent. The recent sentence, which has attracted so much public attention, was not, as several persons seem to have apprehended, a decision as to the soundness or unsoundness of such and such views of a Scripture-doctrine, but on a very different question. That question was, whether the maintainers of a certain tenet are, as such, *excluded from holding office* in our Church;—whether our Formularies are so distinct and decisive on the point, as in fact to *excommunicate* all who hold that tenet. And the decision actually given—*be it a right or a wrong one*—is one which might conceivably have been given (without any just imputation of inconsistency) by judges who did not themselves entertain such views.

Thus much, at least, is what no one, I conceive, will, on reflection, at all doubt: that if the opinions of the contending parties had been *reversed*, and a candidate for Institution had been rejected on the ground of his *not* holding the doctrines which were recently objected to as heterodox, the decision would have been, at least as promptly as in the present case, given in his favour. For it ought to be remembered, that in the case of any *penal* enactment, the established rule is, to incline always (where any doubt exists) towards the most lenient interpretation. And exclusion from a Benefice is evidently of the character of a penalty.

As for the degree of latitude that is to be

Strictness and laxity in the interpretation of formularies.

allowed in the interpretation of the articles and formularies of a Church, it would be manifestly impossible to lay down any general rule that would be a sufficient guide in all particular cases. But every one must admit, I conceive, that there is a just medium which should be aimed at (however men may differ in fixing that medium in each individual instance) between excessive strictness and excessive laxity. For, on the one hand, if each of us should insist on excluding from church-membership all who did not fully coincide with himself in the precise interpretation of every passage in our Formularies, and in every inference which appeared to him fairly deducible from such interpretation, it can hardly be doubted that the result would be a virtual division of the Church into several different Churches, mutually excommunicating each other. And yet it is no less evident, on the other hand, that if, through dread of such a result, we should adopt the principle, that every one is to be at liberty to assign to our Formularies whatever meaning he may think fit, interpreting them in any "non-natural" sense that may suit his own views, no form of religion, or of irreligion —atheism not excepted—would be excluded.[1] Our

[1] As this may perhaps appear to some of my readers an exaggerated statement, I have subjoined in the Appendix (B) some remarks in confirmation of it, extracted from works published several years ago.

Church would be ONE in nothing but in name ; and language would have completely failed of the very object for which language exists—to convey an intelligible sense.

The medium between these opposite extremes we must expect to find, in practice, placed somewhat differently by different persons. But thus much, at least, may in fairness be required of all—that whatever degree of strictness, or of laxity, of interpretation, each person may deem right, he should allow as right for *all* men alike ; and that he should not have one rule for himself, and those who agree with him, and another rule for such as may think differently.

Self-evident as is the justice of this maxim, no one will think the mention of it superfluous who considers how widely it has been departed from by many persons of opposite parties. One may hear the most vehement and indignant censures pronounced, and that from both sides, on such as put a forced and unnatural interpretation on the language of such and such portions of our Formularies, while the complainants themselves are no less boldly explaining away the language of certain other portions into a conformity with their own views.[1]

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[1] One among many instances that might be given of this kind of unfairness, is, the conduct of some persons who, at public meetings, and in various other ways, have been protesting against the disingenuousness of those who depart from the plain sense of our Formularies, though they not only never expressed any dis-

Whatever allowance may be made for sincere errors of judgment, one cannot but regard those as self-condemned who adopt without scruple, in their own favour, a mode of procedure which, in their opponents, they loudly condemn as disingenuous.

Questions relative to regeneration.

As for the particular questions—those relating to Regeneration—which have been of late so much agitated, it is evident that the full discussion of them, were I otherwise disposed to enter on it, would far exceed the limits of such an occasion as this. But I consider it as most important to remark that, among many persons (I do not say *all*) who are in language very much opposed to each other on this point, the opposition is much greater in appearance than in reality. They are engaged, without being aware of it, in a controversy chiefly, if not altogether, verbal.

Now, it must be regarded by all who possess anything of a genuine christian spirit as a most desirable object, to obviate as far as possible all unnecessary dissensions among Christians, and to bring to a mutual good understanding, as nearly as can be done without compromise of truth, "all who love the Lord Jesus Christ in sincerity."

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approbation of the celebrated Tract 90, and other such publications, but even (some of them) protested publicly against the condemnation of these by the University of Oxford! I have subjoined in the Appendix (C) a few extracts from that Tract, as it may perhaps not be in the hands of some of my readers.

For besides the immediate dangers to those who are themselves engaged in any controversy, there is this additional danger also to the christian People generally, that many of them will be disposed to say, "Here are questions which are declared by all to be of vital importance, yet on which the most learned Divines are not agreed. If men apparently pious, and of far greater knowledge and ability than ours, find so much difficulty in understanding the sense of Scripture on these points, what is to them a difficulty, must be to *us* an impossibility; and Scripture can therefore contain no *Revelation*, properly so called, or, at least, no Revelation to the mass of mankind." And the result of these reflections will often be, that some will betake themselves to some supposed infallible Church or person,[1] to whose guidance they will implicitly resign themselves; while others will be, by the same cause, led into infidelity. They see that there *is* no such infallible and universally accessible guide on earth.[2] And moreover, that if there were, it could not possibly be *ascertained* by men incompetent (by supposition) to exercise private judgment, and who consequently could never have any good reason for trusting that their own private judgment could rightly decide that most difficult question—*who* is the appointed guide?

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[1] See the *Search after Infallibility.*

[2] See Lesson VI. on *Religious Worship.*

And they accordingly reject the belief of any divine revelation at all.

It is doubly important, therefore, to point out — when this can be done with truth — how far difficulties and disputes may have been either *created or aggravated by Theologians* themselves, either from their seeking to explain more than God has thought fit to reveal,[1] or from interpreting Scripture according to the technical phraseology of some theological school, or from overlooking variations in the senses in which several words are employed, and thus introducing confusion of thought and undetected verbal controversy.

Verbal controversy arising from ambiguous terms.

The terms "regenerate," and "regeneration" [or New-birth] are commonly employed (as I have remarked in a work which has been now for many years well known to the Public) in different senses by different persons.[2] "Regeneration" denotes, in the language of some, merely that *admission* to christian advantages and privileges which is the necessary *preliminary* to a christian life. Others employ it to signify the condition into which a man is brought by that *use* of those advantages and privileges which constitutes a decided christian character. And "regenerate,"

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[1] See *Lessons on Religious Worship*, Lesson VII., §§ 1, 2. See also, *Discourse on the Shepherds at Bethlehem.*

[2] See *Logic.* Appendix, Article "Regeneration."

accordingly, is applied by these persons, respectively, to conditions as widely different as that of a new-born infant, and of a fully formed adult.

Without attempting to enter into a minute discussion of *all* the modifications of meaning that have ever been attached to these words, we may, at least, recognise the employment of them in the two widely different senses just mentioned. And not only by different persons, but sometimes even by the same, these words (as well as several others) will be found to be occasionally used in different significations. Undesignedly, and unconsciously, a person will sometimes, even at a short interval, slide from one sense to another of some of the expressions he is employing.

Now, whatever may be the importance of adhering to the most correct use of any term, and whichever may be, in this instance, the more correct, it is surely the first point—the first in order, and the first also in importance—to perceive distinctly the ambiguity that actually does exist, and to keep clear of the many injurious misapprehensions which may arise from attributing to those who use a term in one sense, conclusions which depend on its employment in a different sense.

For example, a person may be exposed to a groundless imputation of leading men into a vain and dangerous reliance on baptismal privileges, and of teaching them that all who have been duly baptized are in a satisfactory and safe state; when,

perhaps, in fact, he may have never said or implied anything of the kind, but may have merely been using the word "regenerate" according to what *he* regards as the most scriptural usage; and then has had imputed to him inferences which *would* have followed if he had employed the word in quite another sense.[1] And, perhaps, it may turn out, on calm investigation, that such a person, and some who had at first been disposed very strongly to censure him, do not in reality disagree to any considerable extent as to the substance of the doctrines they maintain.

For let any one but consider—and this is an inquiry well becoming those who would cherish a

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[1] I have seen something like such an imputation thrown out in a work which, several years ago, obtained some popularity. It was professedly a description (veiled under a slight tale) of various prevailing religious opinions and modes of conduct; and some of the pictures drawn were both just and striking. But among others, a careless clergyman is introduced deprecating any anxiety felt by any of his people about their spiritual state, and saying, that "of course all Christians will be saved; and whoever is baptized is a Christian."

Now I feel convinced, from long experience and attentive observation, that there is no ground for such an imputation: I mean, that it is not true (as is evidently meant to be implied) that there exists any party, school, or class of men among our clergy—even the worst of them—who teach such a doctrine. Yet it is probable that the representation was not designedly untrue, but was an "idle word," originating in a misconception, such as I have been alluding to, as the result of a hasty and inconsiderate interpretation of another's expressions, and of rash inferences therefrom.

Points of agreement between those at variance in their expressions.

spirit of christian charity—how much there may be of agreement, and that on the most essential practical points, between men who, at the first glance, might appear widely opposed, and who, perhaps, are inclined to think hardly of each other. Two persons accustomed to employ the word "regeneration" in the different senses, respectively, which have been just alluded to, may agree in reverencing the Rite of Baptism, and in administering it according to the same rules; both may be accustomed, also, to warn men that we must not place an indolent confidence in Gospel privileges; and that to have been enrolled as members of Christ's Church is an advantage, for the use of which we are responsible, and which will but increase the condemnation of such as do not "walk worthy of their vocation." Both may teach that (in the words of our 16th Article) "after we have received the Holy Ghost, we may depart from grace given, and fall into sin; and, by the grace of God we may arise again, and amend our lives."[1] And they may agree in teaching that "God desireth not the death of a sinner, but rather that he should turn from his wickedness and live;" and in exhorting every one who does live a careless, an irreligious, or a vicious life, to repent, and seek Divine mercy through Christ, and strength to accomplish a thorough reformation; though, in

[1] See Appendix (D).

many instances, to the same sort of change which the one would call "regeneration" (or "new-birth") the other might apply the terms "conversion," "revival," "renewal," &c. Both might agree in teaching that a holy life is the test of effectual, profitable regeneration, and in exhorting all men to lead such a life. On this, the important practical point, they would not differ at all.

Now, if this be so, it cannot but be desirable that men should be at least guarded against supposing themselves (through the influence of the language they employ) to be more at variance than they really are. And it is accordingly our duty, when any such occasion arises, to point out this danger, and thus to promote reconcilement, or, at least, mitigate hostility, between those engaged in any controversy.

Attempts to reconcile, not popular.

But I should mislead you if I were to represent such a procedure as likely to obtain, for the present, at least, the favour or good opinion of the disputants.[1] On the contrary, the most vehement of these will usually applaud most the most eloquent champion of their own cause; and will even be likely to charge those who seek to mediate between them, with lukewarmness, or cowardice, or dissimulation; with ignorance of important truths, or with a readiness to make a base compromise for the sake of human favour.

[1] See Appendix (E).

It is true, the most calm and considerate will, at once—and many others, after a time—be disposed to do justice to your motives, and to listen to your reasons. But no one is less likely to gain *present popularity* than he who seeks to convince the parties engaged in a contest that they are *in reality less opposed* than they appear to be.

I speak, therefore, as to persons who are seeking the approbation, not of men, but of their heavenly Master;—of Him who has pronounced a blessing on the "Peacemakers." His true followers, though they would not sacrifice Gospel-truth for the sake of Church-concord, will be ready to sacrifice for it anything and everything else.

Controversies that are not verbal.

But though some are liable to be engaged (in reference to these points) in a controversy chiefly verbal, there are others, as I have already hinted, between whom an apparently similar controversy will be found to turn on a real opposition of doctrine.

Those who hold that, (1) of persons duly admitted into the visible Church by baptism, some are, by an absolute, eternal, divine decree, excluded from all the benefits of Christ's redemption, and moreover (2) that this is a truth set forth in Scripture as an essential point of Christian faith,[1]—these, and the parties opposed to them, must, of course, differ, not in the words only, but in the matter of their teaching.

[1] These two very distinct points are often confounded together. See *Essays*, Second Series, Note (A) to Essay IV.

Taking Regeneration to imply (as is generally agreed) *some* kind and degree of benefit—some spiritual gift, or at least *offer* of a gift—they, of course, deny the term "regenerate" to be applicable to those baptized Christians whom they consider as excluded, by the decree of Omnipotence, from all spiritual benefit whatever of Baptism. And the Visible Church, into which members are, through this rite, admitted, they regard as a community not possessing any spiritual endowments whatever; these being, by Divine decree, reserved for certain individuals arbitrarily selected from the rest.

Infant baptism rejected by some.

Of those who maintain the predestinarian views now alluded to, a considerable proportion belong to the sect which altogether rejects Infant Baptism.[1] And I

[1] The proper designation of these is Antipædobaptists. But this, though otherwise unexceptionable, is so awkwardly long a title, that it is not in common use. The title of "Baptists," and that of "Anabaptists," are both alike objectionable, as being both, what Jeremy Bentham calls "question-begging-appellatives:" the former implying that their distinctive tenet is *right;* the latter, that it is an error.

For, when an adult who had been baptized in infancy joins their communion, they administer to him the rite of baptism according to their own system. And to call this a "*re*-baptizing," (as is implied by the term Anabaptist) is to assume that his original baptism was real and valid, which is the very point they deny. On the other hand, the term Baptist, as a distinguishing appellation, implies that *they* alone really *baptize,* and that the (so-called) Baptism of all others is void and unreal; which is equally to prejudge the question on the other side.

It should be added, that those I have been alluding to are

cannot but admit, that in this they are perfectly consistent.[1] Regarding the rite of Baptism as "an outward and visible *Sign* of an inward spiritual grace," they deem it necessary, I apprehend, not to "put asunder what God has joined together;" and therefore confine the administration of this sign to those respecting whom there is some presumption, at least, of their being admitted to a participation in *the thing signified*—the divine grace; which grace, they hold, is, by an eternal and absolute decree, bestowed on one portion of mankind, and denied to the rest. And to which of the two classes any individual *infant* belongs, there cannot possibly be any ground for even the slightest conjecture.

In the case of adults, they *can* have, they suppose (just as in the case of the other sacrament—the Lord's Supper,) if not a complete and certain knowledge whether he belongs to the class of the

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what are called "Particular-Baptists." There is another denomination (I understand, very far from numerous) called "General-Baptists," who do not hold the predestinarian views alluded to.

On the subject of "terms of reproach," I have offered some remarks in the Appendix (A) to the third series of *Essays*.

Any one who deprecates, as a term of reproach, or for any other reason, the application of some name to the church or class he belongs to, should be careful to adopt for it a designation which does *not imply a reproach to his neighbours;* else, though these may be wrong in the term they employ, *he* at least has no right to complain of them.

[1] See *Essay* on "Election." (Essay III. Second Series.) See also Archbishop Sumner's *Apostolical Preaching,* from which I have subjoined an extract in Appendix (F).

elect or of the non-elect—at least, some indication from his professions and his conduct; indications which an infant, of course, cannot afford at all. And they consider, I apprehend, that this being the case, Baptism administered to infants cannot be a *Sign* of Regeneration, since it cannot furnish even any presumption of being accompanied or followed by it.

Ordinary meaning of a Sign.

And certainly we must admit that, according at least to the ordinary use of language, a *Sign* of anything is understood to be such from its being regularly accompanied by that thing of which it is a sign, or at least by some reasonable presumption of its existence. When, for instance, we speak of a certain dress or badge being a sign of a man's belonging to a certain regiment, or order of knighthood, or the like, we understand that it is to be something *peculiar* to them, and serving to distinguish them from others. If the dress or badge were worn indifferently by an indefinite number of persons, some belonging to this regiment or order, and some not, we should consider that it had ceased to be a *sign* at all, having no longer any *signification*.

It is on these grounds, I conceive, that many of those who hold the doctrine of absolute decrees I have been alluding to, adhered to, or have joined the communion of those calling themselves, and commonly called Baptists.[1]

[1] See Appendix (G).

Practice of the Apostles.

Our safest and most pious course, however, is, in any practical question, to endeavour to ascertain, in the first instance, what was the practice of the Apostles, and to adhere to that, whenever we have reason to think that the rules and customs they sanctioned were not of a merely local or temporary character, but were equally suited to our own age and country. Not only is respect due to their practices, but moreover these *practices* will often throw light on their *doctrine*. And we ought surely rather to put ourselves under their teaching, where it is to be had, than to adopt and act upon the inferences drawn from any theological theory of our own.

Reference to the analogy of the Levitical Law.

Now, with respect to the question of infant baptism, though there is not in Scripture any express injunction or prohibition relating to it, any one who inquires with an unbiassed mind may, I think, arrive at a perfect moral certainty as to what was the practice of the earliest Christians.

For several years, we should remember, they were all *Jews*. And even after Gentiles had begun to be engrafted into the Church, the Gospel was still, in each place, preached first in the Jewish Synagogue ; and a considerable portion of the most eminent teachers were of that nation.

Now, men brought up under the LAW would, of course, adhere to the principles of that law wherever these were not at variance with Chris-

tianity, and would be disposed to view everything in the Gospel *according to the analogy of Judaism*, except when *taught otherwise*. And their inspired instructors did teach them otherwise, whenever there was need. Whenever this disposition was carried to a faulty excess—as in the well-known instance of the attempt to make the Mosaic Law binding on Christians—the error was, we may be sure, as in that instance, promptly corrected, and firmly resisted, by the Apostles.

Now, Baptism having always been clearly understood to be the initiatory rite by which members were admitted into the christian Church,[1] it cannot, I think, be doubted, by any unprejudiced inquirer, that the early Christians must have been prepared to observe the same rules in admitting (by Baptism) members into the christian Church, which they had been accustomed to in the admission into the Jewish. If it had been the rule to admit adults only into the Mosaic covenant—if infancy had been a bar to any one's reception—then, they would never have thought of baptizing *children* into the christian Church, *unless expressly commanded* to do so. If—as is the fact—they had been accustomed to enrol in the *Jewish*

[1] Agreeably to our Lord's charge to his Apostles (Mat. xxviii.) the exact rendering of which is, "make disciples of all nations," (i. e., enrol them as members of the Church) "by baptizing them in the name," &c.

The *marginal* rendering of μαθητευσατε in our Bible is preferable to that in the text. See also Acts, viii. 36, and x. 47.

Church their own infant-children, and proselytes, of all ages, then they would, as a matter of course, adhere to the same rule in reference to the *Christian* Church, unless they were *expressly forbidden*.[1] And so strong and universal must have been the disposition to bring to Baptism the *children* of believers, that if this had not been allowable, we should undoubtedly have found in the New Testament most distinct and frequent notices of its prohibition. As for distinct injunctions or recommendations, these were evidently not at all needed, in reference to any practice about which there had never been any hesitation.

And as for the many scruples and questions that have been raised relative to infant-baptism, none of these would be likely even to occur to their minds; because they had been familiar all their lives with the admission into the Mosaic Covenant, of infants, incapable, at the time, of availing themselves of, or at all understanding, the benefits of that Covenant.

We have therefore, I conceive, a complete moral certainty that the earliest Christians did practise infant-baptism, and that it received the tacit sanc-

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[1] "There is a *presumption* in favour of every existing institution. Many of these (we will suppose the majority) may be susceptible of alteration for the better; but still, the 'burden of proof' lies with him who proposes an alteration, simply on the ground that since a change is not a good in itself, he who demands a change should show cause for it."—*Rhetoric*, p. i. c. 3, § 2.

tion and approval of the Apostles; whose prohibitions of it we should not have failed to find recorded, had it been at all objectionable.

Jewish habits of thought to be considered.

But in this, and in several other points also, difficulties, and sometimes serious errors, are likely to arise from not being sufficiently careful to view the Gospel through the medium of the *Law;*—to recollect, that is, not only that the Mosaic Dispensation itself was the forerunner and type of the christian, which fulfilled and extended it, but also that Christianity was first preached *by*, and *to*, men who had been brought up Jews; and that accordingly we must carefully consider, and keep in mind, what were the habits and modes of thought of *Jews* of that Age and Country, and in what way *they* would be likely to understand the precepts and the doctrines delivered to them. For, the interpretations which were the most obvious to *them*, will often differ from what may be the most obvious to *us* of the present day. And, again, it will often happen that what were to them the greatest difficulties, (as, for instance, the admission of Gentiles to be "fellow-heirs,") will be, to us, no difficulties at all. And whatever meaning presented itself to *their* minds, must be presumed to be the right one, so far as they were not taught otherwise by their inspired guides the Apostles, who were at hand to correct any mistakes they might fall into.

Thus, for instance, if we would inquire what

we are to understand by "Saints"—"God's people" —and the "Elect" [or chosen], our safest course is, (as I have pointed out, long since, on several occasions,) to look to the sense in which an *Israelite* had been accustomed to hear those terms employed, and to consider how *he* would be likely to understand them, by analogy, in reference to the Gospel dispensation.[1] And so also, if we would ascertain what is meant by the "baptizing of a household," which we read of in the New Testament—whether it included, or not, the *children* of the believing parents—our guide should be, the practice of the Israelites in reference to any Gentile-family, the heads of which had renounced idolatry, and desired to be admitted, as Proselytes—as Israelites by adoption—into the number of God's chosen people under the Old Dispensation. "Let *all* his males be circumcised, and then let him draw near and eat the passover," was the direction of the Law under which they acted.

Jewish view of the admission of infants into the Mosaic Covenant.

And if an intelligent and well-disposed Israelite had been asked, what benefit he contemplated as accruing from enrolment in the number of God's people to an infant, incapable of either obeying or disobeying the law, and of enjoying, or understanding, the promised blessings of the Covenant, he

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[1] See *Essay* "On Election," First Series; and Discourse on "Christian Saints," in the Vol. of *Sermons*.

would probably have replied, that the child—being dedicated to the Lord by Jewish parents or guardians, solemnly bound to instruct and bring him up as a Jew—might be expected, as soon as he should be able, and as far as he should be able, to understand these things, to become, gradually, an observer of the Law, and a partaker of its benefits; and that, then, he would not obtain a new *possession* of something which, before, was not his, but would merely enter on the full enjoyment of a benefit formerly conferred on him.

The case, in short, would be viewed as analogous to one which occurs every day;—that of an infant inheriting an estate, or a title, or the freedom of some corporation. Though not capable at the time of either profiting by, or understanding these advantages, he will subsequently become so; and will then, if he use them aright, not *acquire* a new possession, but derive the suitable advantages from that to which he was already entitled.[1] And even as the inheritor of a fortune may, when he grows up, make either a good or an ill use of his wealth, so, any one, whether the child of an Israelite

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[1] In the ordinary language of secular business, a person is said to have *received*—as a gift or a payment—such and such a sum of money, even when no *money* is literally handed to him, but only a *draft* on some banker, who is ready to pay it as soon as presented. And we speak of his having received this sum, though we know that he may possibly not present the draft for some days, or may even never present it at all.

by birth, or of a proselyte, who was admitted into the Jewish Church, might, in after life, either avail himself rightly of the privileges thus bestowed on him, or convert them into a curse, by his neglect or abuse of them.

And supposing this latter case,—supposing the son of some devout proselyte to have grown up an idolater, or otherwise a transgressor of the Law, he would, I conceive, have been admonished (by a prophet, or other pious Jew) not, to *become* an Israelite, —not, to seek *admission* into the number of God's chosen people—but, to repent, and *return* to the Lord, to *reform* his life, and to walk worthy of the privileges to which he had been admitted.

Reasonings of a Jew who should have embraced Christianity.

All this, an intelligent and pious Jew who should have embraced the Gospel, would naturally be inclined to apply, by analogy, to the case of the Christian-Dispensation.

And accordingly, one of the most eminent of these, the Apostle Paul himself, directs the attention of his converts to such an analogy; applying the very word "*baptized*" to the Israelites on their deliverance from Egypt; whom he represents as being *all* "chosen" to be partakers of special divine favours; while yet—as he reminds the Corinthians[1] —most[2] of these very men were "overthrown in the wilderness;" not according to any eternal divine

[1] 1 Cor. x. 1—12. [2] τοῖς πλειστοις.

decree (at least, he mentions none), excluding them from the promised blessings, but as a consequence of their obstinate rebellions. It was because "they thought scorn of that pleasant land, and gave no credence unto his word," that the Lord "sware unto them that they should not enter into his rest." And all "these things," Paul tells the Corinthians, "are written for the admonition" of Christians.[1]

It is thus that (as I remarked above) we may plainly learn, from the *practice* of the early Church, what were the *doctrines* taught in it. Having ascertained what the first Christians were accustomed, under the guidance of the Apostles, to *do*, in reference to the administration of Baptism, we may thence safely infer what were their sentiments on the subject.

By whom infants are to be brought for enrolment among God's people.

And here I would remind you, by the way, that I have been representing a pious and intelligent Israelite as speaking all along, of the case of children brought forward for dedication to the Lord by parents *designing to educate them accordingly*. He would not, I conceive, suppose that any one had a right, or a power, to admit into the Mosaic covenant a Gentile-infant who was to be brought up as a heathen. And, by parity of reasoning, he would not, as a Christian, regard as of

[1] See *Essay* "On Election," Second Series.

any avail, or as a valid Baptism at all, the performance of an outward ceremony on an infant that is to be brought up, as far as we know and believe, in entire ignorance of Christian duties and privileges. No one would be regarded as sowing seed to any purpose—or indeed, properly speaking, as *sowing* it at all—who should scatter corn on the trodden wayside, with a full knowledge that it would be immediately "devoured by the fowls of the air," instead of springing up and producing, "first the blade, then the ear, and afterwards the full corn in the ear."

I mention this, because there are (as most of you probably are aware), instances recorded of priests administering by stealth (through mistaken pious charity), what they regard as the rite of Christian Baptism, to the infants of savages, or of Chinese or Hindoo idolaters.[1] But in *our* Church, it is plain,

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[1] I have heard the question raised, what should be our procedure in reference to a person to whom an intended baptism had been thus rashly administered, supposing him (as is not inconceivable) to come, subsequently, to a knowledge of the Gospel; are we, it has been asked, to repeat, in such a case, the external ceremony?

The question, in any such case, evidently amounts to this:—whether he *has* been really baptized or not? For it has always been universally held that Baptism is a rite which cannot be repeated; since no one can be *admitted* a member of a society of which he *is* a member already.

In every case, then, in which there is a *doubt* as to the answer to that question, our Church has expressly provided a *conditional* form to meet such a case. [See Rubric to the Office for Private

no such procedure is recognised. Our Formularies all along most plainly contemplate the case of a child *brought* to Baptism by persons pledging themselves to its education as a Christian. In the narrative so earnestly dwelt on in the baptismal service, the children brought to our Lord for His blessing must evidently have been the children of *believing* parents. And all the declarations made in our Formularies—the hopes expressed—the prayers—the exhortations—in short, every thing that is said—must be, in fairness, understood as proceeding on this supposition.

Accordingly, the very reason assigned in the Catechism for its being allowable to administer Baptism to infants is, that as there are certain indispensable *conditions* of the benefits promised *to* them, so the fulfilment of these conditions is promised *by* them through their sureties.[1]

Remission of sins.

As for the "remission of sins" at Baptism, so frequently alluded to in our Services, this, it is plain, cannot be understood of *actual* sins, in the case of an *infant*, which is not a moral agent at all, nor capable of either transgressing, or obeying God's laws;—of

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Baptism.] As for the question, who are the persons to whom the office is, or should be, entrusted, of administering the Rite of Baptism? on this I have made some remarks [extracted in the Appendix (H)] from the Second *Essay*, "On the Kingdom of Christ."

[1] See Appendix (I).

resisting, or of following, the suggestions of his Spirit. Nor, again, can it mean a removal of the frail and sinful nature,—the "*phronema sarkos*"—inherited by every descendant of Adam; since our 9th Article expressly declares that this "remaineth even in those that are regenerate.[1] But it seems to denote that those duly baptized are considered as no longer children of the condemned and disinherited Adam — as no longer aliens from God—disqualified for his service—and excluded from the offers of the Gospel, but are received into the number of God's adopted children, and have thrown open to them, as it were, the treasury of divine grace, through which, if they duly avail themselves of it—though not otherwise,—they will attain final salvation.

This seems to be the most simple and unforced interpretation of the language of our Church in various passages of her Formularies: as for instance in the Catechism, where the Catechumen speaks of "Baptism, wherein I was made a child of God * * * and an inheritor of the Kingdom of Heaven;" and again where it is said that, "being by nature born in sin, * * * we are hereby made the children of Grace."

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[1] Of the "imputation" of Adam's transgression (and also of Christ's righteousness) I have treated fully in Essay VI. (Second Series). On the same subject, Archbishop Sumner has some valuable remarks, which I have taken the liberty of extracting in the Appendix (K).

New-birth.

Now this placing of a person in a different condition from that in which he was originally born, may not unaptly be designated (as it appears to be by our Reformers) by the term "Regeneration" or New-birth.[1]

But no one can suppose that they regarded the sowing of seed as the same thing with the full maturity of the corn for harvest, or as necessarily implying it. To be born into the natural world is not the same thing as to be grown up; nor can it be pronounced of every infant that is born, that it *will*, necessarily, grow up to manly maturity. So, also, our Reformers never meant to teach that every one who is baptized is sure of salvation, independently of his "leading the rest of his life according to this beginning:"[2] or again, that we can be infallibly sure that he *will* do this; any more than we can pronounce with certainty (according to the analogy of a temporal inheritance, above alluded to) that one who has an estate bequeathed to him, will claim his inheritance in proper form, and will make that right use of his wealth on which depends its becoming a real blessing to him.

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[1] The Ninth Article has in the original Latin the word "*renati*" twice; once, where it is translated "regenerate," and again where it is rendered "baptized."

I have inserted in the Appendix (L) an extract from a Charge by the late Bishop Ryder; one from the works of the late Mr. Simeon; and one from Archbishop Sumner's *Apostolic Preaching;* all bearing on the point now before us.

[2] Baptismal Service.

Inheriting of the Kingdom of Heaven.

The expression "an inheritor of the Kingdom of Heaven" seems to be used in reference to the *tendency* and suitable *result*, of an admission into the Church of Christ. And such a kind of language is often employed by all writers, and not least, by the Apostles. When, for instance, the Apostle John says that "whatsoever is born of God overcometh the World," and that "every one who is born of God doth not commit sin," it cannot be supposed that he meant to attribute moral *perfection*, and *impeccability* to Christians; whom, on the contrary, he exhorts to "confess their sins," and seek to be "cleansed from all unrighteousness." Far was it from his design, to teach that one who did but feel convinced of having experienced the new-birth might safely remit his exertions, and relax his vigilance against sin, and "count himself to have apprehended," and to be thenceforward sure of the divine acceptance, and of everlasting life. On the contrary, he was writing—as is well known—in opposition to those Gnostics of his day, who were gross Antinomians, and who, while they professed to "have no sin" in God's sight, and to be sure of salvation through their pretended "knowledge" (Gnosis) of the Gospel, lived a life of flagrant immorality.

In contradiction to their monstrous tenets, he declares that every one who hath a well-grounded "hope in Christ, purifieth himself, even as He is pure:" —that a sinful life is *inconsistent* with the character

of "the sons of God:"—that the tendency, in short, and suitable result, of being born of God, is opposed to the commission of sin.

Natural or probable attributes spoken of as actual.

And indeed in all subjects, it is far from an uncommon mode of speaking, to attribute to any person or thing, some quality, which, though not an *invariable*, is a suitable, or natural attribute, and may reasonably be looked for therein.[1] And in like manner, we often, figuratively, *deny* some title to an object that is wanting in those qualities which *ought* to belong to it, or which that title suggests as a natural and consistent accompaniment, and what may fairly be expected.

Thus, for instance, in speaking of some act of excessive baseness or depravity, it is not uncommon to say "one who could be guilty of this, is *not a* MAN:" meaning of course, that such conduct is unworthy of the manly character; inconsistent with what may be fairly expected from a *man*, as such, and more suitable to the brutish nature.[2] But so

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[1] In this way, many words have come to vary gradually from their original signification. For instance, to "cure," in its etymological sense (from "curare") signifies to take *care* of a patient, and to *administer* medicines. In its present use, it implies the *successful* administration.

So it is also with the word *θεραπευω*, which, in the language of the New-testament writers, signifies, not to *tend*, but to *heal*.

[2] "I dare do all that may become a *man;*
Who dares do more, is *none*."—*Macbeth.*

Some remarks on this kind of language, in reference to another subject, will be found in the *Treatise on Rhetoric*, p. 3, ch. iii. § 3.

far are we from understanding that any one who acts thus unworthily is not, strictly and literally, a man, that, on the contrary, this is the very ground of our censure. We condemn a *man* who acts the part of a brute, precisely *because* he *is* a man,—a Being from whom something better might have been looked for,—and *not* one of the brute-creation.

Again, any one might say of a garden that was greatly neglected, and over-run with wild plants, "this is *not* a *garden*," or "it does not deserve the name of a *garden*:" though it is precisely because it is, literally, a garden, that we speak thus contemptuously of it; since, in an uncultivated spot, the sight of a luxuriant wild vegetation does not offend the eye.

It is in a similar mode of speaking that Paul declares, that "he is *not a Jew* who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is of the heart," &c., meaning—as, no doubt, every one must have understood him, that one who is not in his heart, and in his conduct, a servant of the Lord, is wanting in what *ought* to characterize the Lord's people,—is *inconsistent* with his profession, and an *unworthy* member of the Jewish Church:—one who will derive no benefit, but the contrary, from the privileges to which he has been admitted as a Jew.

He might equally well have said—and doubtless would have been ready to say—according to the

same kind of figure—that he is not a "baptized" Christian—he is not "regenerate"—who is so, outwardly alone, and has nothing of the christian character within. And, indeed, the Apostle Peter actually does employ similar language in speaking of Baptism (which, he says, "saveth us"), when he says that it is "not the putting away the filth of the flesh," (*i. e.* the outward application of water to the body,) "but the answer of a good conscience towards God:" not meaning that a person deficient in this has not been, literally, and in the strict and proper sense of the word, baptized at all, and needs to have that rite administered; but that he is wanting in that which is the proper and beneficial *result* of an admission into the christian Church.

And corresponding forms of expression are very common, on various subjects; and seldom give rise to error, or confusion of thought, or obscurity, except in those cases (and religious discussions are among the principal of them) in which men under the influence of some strong prejudice exercise their ingenuity in seeking for anything that may serve as an argument, and in interpreting words according to the letter and against the spirit, for the sake of supporting some favourite theory.

Several important points connected with the present subject I have been compelled either to pass by unnoticed, or to touch upon very briefly, because they could not have been fully discussed within

limits suitable to this occasion. And, moreover, several of them I have already treated of in different parts of works long since published; and I was unwilling to detain you by repeating, in the same, or in other words, what I have there said.[1]

Verbal questions and real to be carefully distinguished.

But permit me earnestly to call your attention, once more, to the importance of examining carefully, in any controversy that may arise, how far it may turn on differences in the expressions employed. Let any two persons, whose views appear at the first glance widely at variance, be prevailed on to depart from the strict technical language of a theological school, and to state *in as many different forms as possible*, what is the practical advice they would give to each Christian, under various circumstances: and it will often come out that one whom his neighbour had been at first disposed to condemn as having abandoned some fundamental truths of Christianity, has, in fact, merely avoided the particular terms in which the other has been accustomed to express them; and that the difference between the parties is not such, either in kind or in degree, as had been supposed.[2]

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[1] Particularly in *Essay IX.* (2d Series) § 8.

[2] At the time when the outcry was raised against Bishop Hampden's *Bampton Lectures,* many persons, no doubt, who joined in it, had no design to commit injustice, but had been taught to think that the work was really unsound.

He had traced to the Schoolmen many of the *phrases* which are commonly employed to express certain doctrines; and hence,

Verbal questions not unimportant.

In guarding, however, against verbal controversies *mistaken for real*,[1] I would not be understood as thinking little of the importance of careful accuracy of language. Indeed, the very circumstance that inattention to this may lead to serious mistakes as to our meaning, would alone be sufficient to show how needful it is to be careful as to our modes of expression.

Undesigned favouring of the rejection of Infant-Baptism.

For instance, cases have come under my own knowledge in which an active minister, sincerely attached to our Church, has found, to his astonishment and mortification, that his people were, one by one, dropping off into the sect of the Baptists; and that these seceders were almost exclusively those very persons who had been the most attentive to his instructions, and the most promising. This circumstance induced me, when consulted on such a case, to inquire carefully into the language which he had employed in speaking of Baptism and points connected therewith. And I found, and pointed out to the complainant, "that he had been, in fact, undesignedly preparing the way for these conversions, by using such expressions as were likely to be understood, and actually were understood, in a sense

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that he intended to represent the *doctrines themselves* as of human devising was rashly inferred; by those especially (a very large proportion of his censurers) who had *never read* the work itself, but only artfully-garbled extracts.

[1] See *Logic:* "Verbal Questions."

favouring the Baptist doctrines; so that his most attentive hearers, whenever they came in the way of a teacher of that persuasion, were induced to adopt at once the inferences from the premises already established in their minds." However charitably we may judge of the members of that communion, it is clearly our duty as sound members of a Church which does allow infant-baptism, to guard against being so understood as to encourage secession from that Church.[1]

Importance of Confirmation, and of right preparation for it.

On all the points which have been here alluded to, you have, my reverend brethren, an especial opportunity, and an especial call for giving early, and full, and systematic instruction, in your discharge of that most important branch of your duty, the preparing of children for the solemn Ordinance of CONFIRMATION. The course of that preparation will afford you a most fitting occasion for explaining to them clearly the character of the Sacraments according to the views of our Church; which evidently designs to make Confirmation, not, a distinct Sacrament, but the connecting link between the two:—a kind of supplement and completion to the one, and the introduction to the other.[2] And this sacred

[1] See Appendix (D.)

[2] It was with a view to impress this the more strongly on the minds of all the parties concerned, that I adopted in my own diocese the plan of adding on the Communion-service to that of

rite has the advantage, when duly administered to persons properly prepared, of obviating every reasonable objection to the practice of infant-baptism, and thus justifying and exhibiting as an harmonious whole, the system of Church-ordinances established by our reformers.

Confirmation, and receiving no candidates for Confirmation but such as were prepared to attend the Lord's Table immediately. The error was thus the more effectually guarded against, (and I well knew what need there was to guard againt it,) of bringing forward for Confirmation persons unfit or unwilling to partake of the Eucharist, and who, too often, never do partake of it at all.

That this is quite at variance with the design of our Church, I took occasion to set forth in the *Tract on Confirmation*, (printed for circulation in the diocese,) from which an extract is subjoined in the Appendix (M).

The experience of nearly eighteen years, during which this course has been blessed with the happiest results, and the strong testimony of the most judicious and assiduous of the Clergy, have fully confirmed my original conviction of its expediency.

APPENDIX.

(A), page 2.

Extract from Appendix to Essay II. On the Kingdom of Christ.

"I have seen reproaches full of scornful exultation cast on Protestants for having recourse, when treating of the subject of Church-government, to reasonings drawn from general views of Human Nature, and to illustrations from secular affairs: and for calculating what are likely to be the decisions of a Synod so and so constituted, without adverting to the promises of Divine presence and protection to the Church, and without expressing confidence of providential interpositions to secure it from discord, error, and other evils.

This kind of language has, at the first glance, a plausible air; and is well calculated,—one cannot but think, designed,—to impose on pious and well-intentioned, but ignorant, weak, and unreflecting minds among the multitude. But a sober examination will shew it to be either wholly irrelevant to the matter in hand, or else a mere groundless pretence.

It is indeed true that the Lord has promised to be with his People 'even unto the end of the world,' and that 'the Gates of Hell' (*i. e.* Death) 'shall not prevail against his Church;' that is, that Christianity shall never become extinct. And his 'Spirit which helpeth our infirmities' will doubtless be granted to such as sincerely exert themselves in his cause: though not necessarily so as to crown those exertions with such complete success, as, we know, was not granted to the Apostles themselves. Our efforts, however, in that cause, whether He in his unsearchable wisdom shall see fit to make them a greater or a less benefit to others, will doubtless, as far as regards ourselves, be accepted by him. And a pious confidence in whatever God has really promised, Protestants do not fail to inculcate on suitable occasions.

But when the question is as to the probable results of such and such a procedure in a Synod, and as to the measures likely to be

adopted by a Government so and so constituted, it would manifestly be irrelevant to dwell on those general promises of the divine blessing. If there were a question what means should be used to protect a certain district from hurtful inundations, no one would think of cutting short the discussion by a reference to the promise made to Noah, that the whole Earth should never again be laid waste by a deluge. It is evident, therefore, that the reproaches I have alluded to must be understood as having reference to (that which alone is pertinent to the present question) confidence in a promise of supernatural interference to secure the Church for ever from strife, schism, and corruption.

And certainly if we *had* received any such promise, all apprehensions, all calculations of probabilities,—all reasonings from the analogy of other human transactions, would be superseded; and we should have only to 'stand still and see the salvation of God.'

But every one, except the grossly ignorant and unthinking, must be well aware that no such promise has ever been *fulfilled*, and consequently (if the Scriptures are to be taken as a record of divine truth) that none such was ever *made*.

We find the Apostle Paul declaring that 'there must needs be heresies, that they who are approved may be made manifest;' we find him labouring to repress the irregularities and party spirit, which even in his own time had crept into the Church of Corinth; and warning the Elders of Ephesus and Miletus to 'take heed, because after his departure grievous wolves would enter into the fold.' Corruptions in doctrine, disorders, dissension, and insubordination, are evils of which he is continually giving notice to his People as what they must be prepared to encounter.

And when we look to the ecclesiastical history of subsequent Ages—exhibiting the sad spectacle of contests, almost equally dividing the Church, between the Arians, for instance, and the Athanasians, on points of doctrine, and between the Donatists and their opponents, on a question of Ecclesiastical Polity,—besides the mutual anathemas of the Eastern and Western Churches, and besides all the cabals and intrigues, and secular motives, and evil passions, which have notoriously found their way into Councils, and Conclaves, and ecclesiastical Courts—when we contemplate all this, we see but too well what reason the Apostle had for his warnings.

But there is no need in the present case to resort to ancient

history. The very existence of *Protestants* (to say nothing of the Greek Church) is sufficient to nullify, in respect of the Church of Rome at least, the notion of an exemption from error and from schism being promised to *that*, as to the Universal or Catholic Church. For, the Church of Rome claims all professing Christians as properly belonging to it; considering Protestants as children, though disobedient children;—subjects, though revolted subjects. The very rise, therefore, and continued existence, of Protestantism, proves the non-existence in the Catholic Church (if the Church of Rome be supposed such) of any immunity from heresy and schism. And if it be attempted to avoid this conclusion by allowing that Protestants and members of the Greek Church are *not* to be regarded as in any way belonging to the Church of Rome, then the pretensions of that Church to be *the Catholic* (*i. e.* Universal) Church, must be given up.

Whatever plausibility therefore there may appear at first sight in the pretensions, *separately* taken, of that Church, on the one hand to perfect purity of doctrine, and Unity, and on the other hand to Universality, it is evident that both *conjointly* cannot be maintained with even any show of reason. Either the one or the other must be abandoned. Like the pictures of a Thaumatrope, the two will be found, on careful and steady observation, to be painted on *opposite sides;* and it is only by a confused whirl that they can be made to appear in conjunction. If Protestants, and members of the Greek, the Armenian, and other Churches, do *not* belong to the Romish Church, it cannot be *Universal;* if (which is what its advocates actually maintain) all Christians do belong to it, then, it manifestly is not exempt from *divisions*, and contrariety of doctrine. It is in vain (as far as the present question is concerned) to urge that the doctrine and procedure of Protestants, &c., are *condemned* by the authorities of the Church of Rome, and by all its *sound* members. For, an *exemption* from a certain evil must consist, not in its being *censured* when it arises, but in its *not arising* at all. Indeed it would be very easy,—and also quite nugatory,—for any Church whatever to set up the boast that its doctrines are received by all,—except those who dissent from them; and that all submit to its authority,—except those who refuse submission.

So also, the most insignificant State existing might pretend to *Universal Empire.* It is said that it is, or was, the custom for

the Kham of Tartary, every day, as soon as he has dined, to send out a herald to his tent-door to make proclamation in a loud voice, that all the kings of the earth are now at liberty to go to dinner. This may be considered as putting forth a claim to universal supremacy: but it would hardly be regarded as *establishing* the claim.

And as for exemption from error and dissension, let any one but consider what would be thought if an Englishman were to boast to a Hindoo or a Chinese, that London enjoys the happiness of being exempt from all crimes, and also from conflagrations; and should afterwards explain his meaning to be, that all crimes are forbidden by law; the perpetrator being liable, when detected and apprehended, to be punished as the law directs; and that though fires do break out from time to time, there are fire-engines ready to be called out on such occasions. Every one would at once perceive that all this does not amount to what can be properly termed an exemption.

The extraordinary Providence, therefore, which is boasted of as securing the true Church from division and from error, and which Protestants are reproached with not trusting to or claiming, has evidently no existence in the very Church to which those who utter the reproach belong. And one can hardly doubt that they must themselves be aware of this; and that when they speak, in a tone of exulting confidence, of the miraculous exemption of their Church from the inroads of false doctrine and dissension, they are only seeking to quiet the minds of the unthinking Vulgar with a delusive consolation.

How far this kind of language may work an opposite effect on the minds of the more educated Classes,—how far the great prevalence of infidelity among those Classes on the Continent may be accounted for by their continually hearing (from those who, they will conclude, ought to know what their own Scriptures say) of *promises* having been made to the Church which, it is evident, as a matter of experience, have *not* been fulfilled, is an inquiry into which I will not now enter. My own conviction is, that every kind of pious fraud is as much at variance, ultimately, with sound policy, as it is with Christian principle."

Extract from Note B *to Sermon XVIII., on the Search after Infallibility.*

"I am well aware that when the two claims,—that to universality, and that to exemption from dissension and from error,—are brought forward *in conjunction*, and it is undertaken to reconcile them with each other, it is usual to explain one or both of them in a sense different from the obvious and natural meaning of the words, so as to render the two claims compatible. Then it is that we are told that 'Catholic' or 'Universal' means only the religion of a considerable *majority* of professing Christians, or the religion the most *widely diffused* throughout Christendom: or we are told that the Universal Church means merely that which all professed Christians *ought* to belong to; and that adults of sound mind who have received Christian baptism, and deliberately profess Christianity, are *not*, necessarily, members of the Universal Church, or Christians at all.

And we are also told that exemption from dissension and from error belongs to those only who *submit* in all points to the decisions of the rulers of the Catholic Church. And doubtless if all mankind, or any number of men, would but come to a perfect agreement in *any* one religion,—be it *true or false*,—they could not but be exempt from religious dissension, and, if not from error, at least from anything that they themselves would account an error.

But surely this is to 'keep the word of promise to the ear, and break it to the hope.' It is not in any such sense that the pretensions I have been speaking of are usually put forth, and naturally understood, when *taken separately*. And it is not under any such explanations as the above, that those pretensions are found so alluring and so satisfactory as, to a great number of persons, they are; but in the natural and ordinary sense of the words. The expression 'Catholic,' or 'Universal,' Church is naturally understood to denote that which comprehends *all* Christians. And by the word Christians is understood those who acknowledge and professedly embrace the religion founded by Jesus Christ. And those who designate any of these as Heretics are so far from denying them the title of Christians (though unsound and perverted Christians), that they imply it; since Pagans or avowed Atheists are never reckoned Heretics.

I am not, be it observed, defending this use of the word 'Christian' as the most *advisable* to be adopted, if we were framing a new language. It might, we will suppose, have been advisable so to define the term that no two Christian Sects or Churches should apply it to the same persons. I am simply stating a *fact* as to the actual sense conveyed by the word in our *existing language*. And that such is the sense conveyed by it, is as much a fact as that we actually call the ninth month of the year, September, and the tenth, October; though if we were remodelling our language, the impropriety of such names would be obvious.

And again, exemption from dissension and from error naturally conveys the idea, not of these evils being *condemned* by certain Authorities when they arise, but of their never arising at all.

And it is in these obvious and natural senses of the words that the above pretensions are, in general,—when taken separately,—put forth with boastful confidence, and prove so attractive and so consolatory to the minds of many, as to be at once admitted without any close scrutiny as to how far they are well founded.

But when the two claims are brought into juxta-position, and it is inquired how far they are *compatible*, then they are explained away in the manner above alluded to. The promise is made in one sense, and kept in the other. If King George III. and his predecessors had boasted that the *English language* was in use in all their European dominions, and also that they were *Kings of France*, every one would have seen, that, whatever might be said for each of these claims separately, they were incompatible with each other."

Waiving, however, all reference to those who reject the supremacy of Rome, the differences that have occurred—and that have been permitted—among those who do acknowledge it, are such that one cannot but wonder at the boldness with which the claim is put forward of a miraculous exemption from everything of the kind. The long and violent disputes indeed between Franciscans and Dominicans about the doctrine of the "Immaculate Conception," or those between the Jesuits and the Jansenists as to sundry important points of faith,—these, the unlearned multitude, in many countries, may have never heard of. But they must surely have heard of books deliberately sanctioned and recommended for the use of schools, by *Prelates of the highest rank*, and moreover approved by the Pope himself, being denounced by other Pre-

lates of the same Church, as not only dangerous, but full of unsound doctrine.

In the face of all this, to boast of unbroken peace and concord is surely a large demand on popular credulity.

(B), page 5.

"This disingenuous system is a tree which has, of late, borne fruits that have startled many, even of those who could not see, when first pointed out to them, the natural tendency of the system. The fundamental doctrines of our Reformers have been explained away by interpreting their words in a non-natural sense, so as to allow members of our Church to hold tenets the most opposite. Now, how can any one be sure that the application of the principle is arbitrarily stopped short at this point? Let any one examine, and compare together, *these non-natural interpretations*, and the language, *in reference to Christianity*, of the foreign *Transcendentalists;* who profess to believe that Christianity came from God,—in the same sense in which *every thing* comes from God;—who teach the Incarnation,—explaining to the initiated that this means the presence of the Deity, *i. e.*, of the 'spiritual principle' which pervades the universe—the God of Pantheism—in *man, generally*, as well as in *all other* animals; and who profess a belief in man's immortality,—that is, that the *human species* will never become extinct, &c. Let any one, I say, compare together these two systems, (if indeed they are to be reckoned as *two*,) and say whether there is ANY GREATER VIOLENCE DONE TO THE ORDINARY SENSE OF WORDS BY THE ONE THAN BY THE OTHER; whether he who professes himself a *churchman* according to the one system, may not, with perfect consistency, profess himself a *Christian* according to the other. Even supposing therefore that all the disciples of the School in question do inwardly believe in the truth of Christianity, they cannot give any sufficient assurance that they do so."—*Introd. to Essays on Peculiarities*, 5th ed., pp. 8, 9.

"It might be added that, among those who express the greatest dread and detestation of 'German Neology,'—'German Philosophy,'—the 'daring speculations of the Germans,' &c., are to be found some of that class of Anglican Divines, whose doctrines apparently correspond the most closely (as far as we can judge

respecting two confessedly mystic schools) with those of that very Neology. The very circumstance itself that both *are* schools of Mysticism,—that both parties have one system for the mass of mankind, and another—whether expressed in different language, or in the same words understood in a totally different sense—for the initiated, affords a presumption, when there are some points of coincidence in the doctrine *divulged*, that a still further agreement may be expected in the *reserved* doctrines.

As the advocates of reserve among us speak of not intending to inculcate generally such conclusions as a logical reasoner will correctly deduce by following out their principles, and again speak of an ordinary reader being likely to 'miss their real meaning, by not being aware of the peculiar sense in which they employ terms,' so those German Transcendentalists whom I allude to,—whose system of Theology—or rather of Atheology—is little else than a new edition of the Pantheism of the ancient Heathen Philosophers, of the Brahmins, and the Buddhists,—use a similar double-meaning language. They profess Christianity, and employ profusely such terms as a 'God,' 'Faith,' 'Incarnation,' 'Miracle,' 'Immortality,' &c., attaching to these words, a meaning quite remote from what is commonly understood by them. Their 'God' is the God of Pantheism; not a personal agent, but a certain vital principle diffused through the Material Universe, and of which every human soul is a portion; which is at death to be reabsorbed into the infinite Spirit, and become just what it was before birth,[1] exactly according to the ancient system of philosophy described by Virgil: "Mens agitat molem et toto se corpore miscet; Inde hominum pecudumque genus," &c. And the other terms alluded to are understood by them in a sense no less wide from the popular acceptation.

Both parties again, agree in deprecating all employment of reasoning in matters pertaining to religion: both decry the historical evidence of Christianity, and discourage as profane, all appeal to evidence; and both disparage Miracles considered as a proof of the divine origin of Christianity; alleging that *every* event that occurs is equally a miracle; meaning therefore exactly what in ordinary language would be expressed by saying that *nothing* is miraculous.

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[1] See *Essay* 1st, First Series.

Other coincidences may be observed; such as the strong desire manifested by both parties to explain away, or soften down the line of demarcation between what ordinary Christians call the *Scriptures*, and every thing subsequent;—between what *we* call the Christian Revelation, considered as an historical transaction recorded in the New Testament; and any pretended after-revelation, or improvement, or completion or perfect development, of 'the system of true Religion.' To Christianity *as a Revelation completed* in our sacred *books*, both parties, more or less openly, according to circumstances, confess their objection.

And it is remarkable that even the vehement censures pronounced by one of these schools, on the speculations of the other, is far from being inconsistent with their fundamental agreement in principles. For of the German Neologists themselves, some of the leading writers strongly condemn the rashness, with which some conclusions have been openly stated by others, of the same school, and confessedly proceeding on principles fundamentally the same.[1]

If any one therefore who belongs to a school of mystical reserve, should be suspected, in consequence of a remarkable agreement between some of his acknowledged tenets and the German Neology, of a further degree of secret concurrence, beyond, perhaps, what he is really conscious of, he must not wonder at, or complain of such suspicion; nor expect at once to repel it by the strongest censure of those writers, and professed renunciation of their doctrines; unless he can also make up his mind to renounce likewise the system of a 'Double doctrine' altogether, resolving, and proclaiming his resolution to speak henceforth 'the truth, the whole truth, and nothing but the truth,' respecting his religious tenets, and forswearing totally the practice of employing language 'in a peculiar sense' different from what is ordinarily understood by it."—*Kingdom of Christ, Appendix, Note* P.

(C), page 7.

"It may be objected that the tenor of the above explanations is anti-Protestant, whereas it is notorious that the Articles were drawn up by Protestants, and intended for the establishment of

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[1] See Dr. West's *Discourse on Reserve.*

Protestantism; accordingly, that it is an evasion of their meaning to give them any other than a protestant-drift, possible as it may be to do so grammatically, and in each separate part. * * * * *

But I. It is a duty we owe both to the Catholic Church and to our own, to take our reformed Confessions in the most catholic sense they will admit. * * * *

V. The Articles are evidently framed on the principle of leaving open large questions, on which the controversy hinges. They state broadly extreme truths, and are silent about their adjustment. For instance, they say that all necessary faith must be proved from Scripture; but do not say *who* is to prove it. * * * * *

They say that Councils called by Princes may err: they do not determine whether Councils called in the name of Christ will err. * * * *

VI. * * Since both Homilies and Articles appeal to the Fathers and Catholic Antiquity, let it be considered whether, in interpreting them by these, we are not going to the very authority to which they profess to submit themselves," &c.—4th Ed. *Feast of St. John Evang.*, 1841. J. H. N.

In accordance with the principles here laid down, the Tract itself is composed throughout. See, especially § 1. On Holy Scripture and the authority of the Church. § 2. On Justification by Faith. § 3. Works before and after Justification. § 4. The Visible Church. § 5. General Councils. § 6. Purgatory, &c. § 7. Sacraments. § 8. Transubstantiation. § 9. Masses.

On all these points, and throughout the Tract, doctrines are maintained totally opposite to the plain sense of the Articles, and to the known design of their framers. And the whole object of the Tract is, evidently, to show that a person may, with a safe conscience, hold the doctrines of one Church, and the endowments of another quite opposed to it.

The Author of the Tract, however, did at length, some years after, as is well known, openly join the Church of Rome; having, some years previously, acknowledged that the censures he had been publicly passing on that Church were, *at the time*, not at all in accordance with his real sentiments!

Yet the public protest against the condemnation of this and similar publications has never been retracted!

And here a question suggests itself which all must allow to be quite pertinent to the matter in hand. Suppose an applicant

for *Institution to a Benefice*, who should hold either such doctrines as the foregoing, or the extreme contrary ones, or any others whatever, to adopt *that system of interpretation* just alluded to, might he not thus *avoid all the difficulties and contests* which might otherwise be apprehended? He would only have to give to all inquiries such answers as might be most satisfactory to the Diocesan; and when in possession of his Living, might preach the direct contrary of what he had before said: alleging that he had been "*using words in a peculiar sense.*"

Those who would regard such a procedure, or anything even remotely approaching to it, as unpardonable in one whose doctrinal views they disapprove, but allowable in the cause of what they consider as orthodoxy,—these, if their sincerity is doubted when they profess to abhor disingenuousness, cannot surely complain of uncharitable treatment.

(D), page 12.

Some Divines of the present day (professedly of our Church) express doubts pretty nearly if not quite amounting to a denial of the doctrine of this Article; teaching that sins committed after Baptism are either totally unpardonable, or are to be atoned for by Penance. See *Rogers's Essays*, vol. ii. Essay ii., pp. 85, 86.

Should such doctrines prevail, they may be expected to lead to a rejection of infant-baptism, and indeed to the practice (of which there were frequent instances in the early Church) of deferring Baptism till the death-bed.

It would to many appear a cruelty to place a person, *without his own consent*, and in a state of infantine unconsciousness, in a situation, so far, much more disadvantageous than that of one brought up a Pagan, that if he did ever (suppose, at the age of fifteen or twenty) fall into sin, he must remain for the rest of his life—perhaps for above half a century—deprived of all hope, or at least, of all confident hope, of restoration to the Divine favour; —shut out from all that cheering prospect which, if his Baptism in infancy *had been omitted*, might have lain before him.

(E), page 13.

I may add that not only the disputants themselves, but many of the by-standers also (even those of them who take little

interest in the issue of the contest) will be disposed to heap abuse or derision on any one who appears to come forward as a mediator. For, the vulgar-minded, of all countries and ages, and of all ranks, find an amusing excitement in the spectacle of a controversy, analogous to that which attracted the ancient Romans to their gladiatorial shows. And hence they are disposed to feel, or to affect, contempt for any one who seeks to mitigate hostility, or to put an end to a contest.

Many also, when they hear of any discussion relating to the *employment of terms*, are disposed at once to turn aside with disdain, or at least indifference, as from some trifling, or at least not very important question. For there are many who have unthinkingly adopted, as self-evident, a theory of IDEAS, which they suppose themselves to understand: though it is, I am convinced, absolutely unintelligible, and tends to throw an indistinctness and confusion over almost all subjects: and they are, in consequence, almost unaware of the important function of Language as an *Instrument of Thought;* imagining its sole use to be, the *expressing* of our thoughts to others. (See *Logic, Introd.* and also *Lessons on Reasoning*, l. 8.)

Of course, the *advocates* of either party in a dispute are likely to be as severely censured by the *other* party, as the peacemaker, by *all*.

And since this severity is so far from being mitigated in cases where Religion is concerned, that on the contrary the phrase "odium theologicum" has become proverbial, I cannot but wonder that, in a very able Article in the *Edinburgh Review* (April, 1850) theological literature "should be spoken of as a protected literature." Indeed, the Reviewer himself seems, in what he had said just above (p. 526) to establish the opposite conclusion. Some remarks on this point, introduced into a recent edition of a vol. of *Essays* (1st Series) I here subjoin.

"The case of Bishop Warburton, however, is only one out of many that could be adduced in disproof of what has been said as to 'theological literature being a protected literature.' The fear of odium may indeed sometimes deter a man from writing *against* the prevailing religion; but if any one in writing *for* it calculates on exemption from attacks, he is not unlikely to be greatly disappointed. If he write in defence of the tenets of his own communion, he may perhaps be assailed (supposing his work

to attract any considerable notice) not only by the members of other communions, but by very many fellow-members of his own; who will perhaps charge him with 'paradox,' or 'heresy;' or with going too far, or not far enough; or with having advanced —or not having advanced—beyond his own original principles; or perhaps with all of these faults at once.[1] Or if, again, he write in defence of Christianity generally, he will probably be censured by a greater number of Christians, of various denominations, than of anti-christians. In the extracts from several writers (to which many others might have been added), printed in parallel columns at the end of the Appendix to the *Logic*, a specimen may be seen of the sort of 'protection' likely to be enjoyed by a work on Christian Evidences. Some who are sincere believers, if not in the *truth* of Christianity, at least in its *utility* to the mass of the People, are afraid that these would be shaken in their belief by inquiry and reflection.[2] Others, again, being anxious that the People should believe not only in the divine origin of Christianity, but in several *other* things besides, of which *no* satisfactory proof can be afforded, are fearful of giving any one the habit of seeking, and finding good grounds for *one portion* of his faith, lest he should require equally valid reasons for believing the rest, and should reject what cannot be so proved; and, accordingly, they prefer that the whole should be taken on trust—on the strength of mere assertion. And enthusiasts, again, of all descriptions, being accustomed to believe whatever they do believe on the evidence of their own feelings and fancies alone, are most indignant against any one who—in compliance with the apostolic precept—endeavours to give—and to teach others to give—'a reason of the hope that is in them.'

On the whole, therefore, it does not appear that anything like 'protection' can be reckoned on, for works either on Christianity itself, or on any particular doctrines of it."

"[1] That all these complaints have been made not only of the same individual, but *by* members of the same religious party, may seem something almost incredible; but it is a fact.

"[2] A speaker in an illustrious assembly professed (according to the reporters) his firm adherence to the religion of the Established Church, as being 'the religion of his ancestors.' And this sentiment was received with cheers: some of the hearers probably not recollecting that on that principle the worship of Thor and Woden would claim precedence.

(F), page 16.

"II. Another practical evil of the doctrine of special grace, is the necessity which it implies of some test of God's favour, and of the reconcilement of Christians to him, beyond and subsequent to the covenant of baptism. St. Paul, it has been seen, insists upon the necessity of regeneration: he declares that 'the natural man *receiveth not the things of God, neither can know them:*' he calls the heathen nations '*children of wrath,*' and '*sinners of the Gentiles:* he speaks of the '*old man* as *being corrupt* according to the deceitful lusts:' in short, he expresses, under a variety of terms,[1] the assertion of our Saviour, that 'except a man be born again, of water and the Spirit, he cannot enter into the kingdom of God.' John iii. 3.

"With equal clearness he intimates, that the Christians he addresses *were* thus regenerate: as having '*put off the old man* with its deeds; and having become the 'temple of the *Holy Ghost,*' and 'the *members of Christ;*' as having the '*spiritual circumcision,* and being *buried* with Christ *in baptism;*' Rom. vi. 3; Col. ii. 12; as having '*received the spirit of adoption,*' Rom. viii. 15; and as 'being *washed, sanctified, and justified,* in the name of the Lord Jesus, and by the Spirit of our God.' To the Galatians, 'bewitched' as he says they were, 'that they should not obey the truth,' he still writes, 'Ye are the *children of God* by faith in Christ Jesus. For, as many of you as *have been baptized into Christ, have put on Christ.*' Gal. iii. 26. These addresses and exhortations are founded on the principle that the disciples, by their dedication to God in baptism, had been brought into a state of reconcilement with Him, had been admitted to privileges which the Apostle calls on them to improve. On the authority of this example, and of the undeniable practice of the first ages of Christianity, our Church considers Baptism as conveying regeneration, instructing us to pray, before baptism, that the infant 'may be *born again,* and made an heir of everlasting salvation;' and to return thanks, after baptism, 'that it *hath* pleased God to *regenerate* the infant

[1] Rom. ii. 6, &c.

with his Holy Spirit, and receive him for his own child by adoption.'

"But, on the contrary, if there is a distinction between special and common grace, and none are regenerate but those who receive special grace, and those only receive it who are elect; baptism is evidently no sign of regeneration, since so many after baptism live profane and unholy lives, and perish in their sins. Therefore, the preacher of special grace must, consistently with his own principles, lead his hearers to look for some new conversion, and expect some sensible regeneration. This brings him to use language in the highest degree perplexing to an ordinary hearer. To take an example from the same writer, whose only fault is the inconsistency to which he is reduced by his attachment to the system of election: 'The best duties of unregenerate men are no better in God's account and acceptance, than abomination. There is nothing that such men do, in the whole course of their lives, but at the last day it will be found in God's register-book, among the catalogue of their sins. This man hath prayed so often, and heard so often; made so many prayers, and heard so many sermons, and done many good works; but yet, all this while, he was in an unconverted estate: these, therefore, are set down in God's day-book in black; and they are registered among those sins that he must give an account for: not for the *substance of the actions* themselves, but because they come from rotten principles, that defile the best actions which he can perform.'[1]

"Suppose this language addressed now, as it was originally, to a congregation dedicated to Christ in baptism. What would be the feelings of a plain understanding, or a timid conscience, unable to unravel the windings of these secret things, on learning that the sinfulness or innocency of actions does not depend upon their being permitted or forbidden in the revealed law, but on the doer being in a regenerate or unregenerate state at the time when he performs them? How is this fact of *regeneracy*, upon which no less than eternity depends, to be discovered? The Apostle enumerates the works of the flesh and the fruits of the Spirit; but his test is insufficient, for the two lists are here mixed and

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"[1] Hopkins *on the New Birth*. Observe the difference between his language and our judicious Reformer's: 'Since actions which spring not of faith in Christ, are not done as God hath willed and commanded them to be done, we doubt not *but that they have the nature of sin*.' Art. xiii.

confounded. The hearers appeal to the Church, an authorized interpreter of Scripture. The Church acquaints them, that they were themselves regenerated, and made the children of grace, by the benefit of baptism; while the preacher evidently treats them as if it were possible they might be still unregenerate."—*Sumner's Apostolical Preaching.*

(G), page 17.

It seems not unlikely that the same causes may have operated in favour of that sect also which rejects the Sacraments altogether. As for the argument which I have known put forward with apparent seriousness, that the *word* SACRAMENT does not occur in Scripture, and that, therefore, we ought not to have any, this can hardly have had any real influence on intelligent minds. For, one might as well urge, that since the word "virtue" does not occur in our Lord's discourses, therefore He did not mean his followers to practise virtue.

But at the time when that sect arose, a very large proportion of christian ministers, while they were administering to infants a Rite which they spoke of as a Sign of Regeneration, (or New-birth,) at the same time taught—at least, were understood as teaching—that there is no intelligible connexion whatever between the sign and the thing signified, nor any real benefit attached to the Rite. The new-birth they taught their people to hope for at some future indefinite time. And they taught them to believe, as a part of the christian revelation, that, of infants brought to baptism, an uncertain, indefinite number of individuals—*undistinguishable* at that time from the rest—are, by the divine decree, totally and finally excluded from all share in the benefits of Christ's redemption.

Now, men accustomed to see and hear all this, would be not unlikely to listen with favour to those who declared—professedly by divine inspiration—that "water-baptism," as they call it, is an empty and superstitious ceremony, originating in a misapprehension of our Lord's meaning; of which meaning they—gifted with the same inspiration as his Apostles—are commissioned to be interpreters.

And when one Sacrament had been thus explained away, the

rejection of the other also, according to a similar kind of reasoning, would follow of course.

And, after all, this rejection was but the carrying out of a principle of procedure which had been long before sanctioned by others. It had been long before decided that, at the Eucharist, one of the appointed symbols might safely be omitted, and that the perfect spiritual participation by the Communicants in the benefit of the Sacrament is not thereby at all impaired. To dispense with the other symbol also, and likewise with the symbol of the other Sacrament, and then to call this a spiritual celebration of the Sacraments, was only taking a step further in the same direction.

In truth, the abolition of the Sacraments by explaining away, as figurative, words of our Lord which were undoubtedly understood by his hearers at the time literally; or, again, the literal interpretation of his words, "this is my body," which must have been understood at the time figuratively, (for the Apostles could not have supposed that at the Last Supper He was holding in his hands his own literal body;) or the addition of fresh Sacraments not instituted by Him or his Apostles; or a departure from the mode He appointed of celebrating the Eucharist, by the withholding of the cup,—all these, and any other similar liberties taken with Scripture, stand on the same ground, and are equally justifiable, or equally unjustifiable. If certain individuals, or Councils, or other Bodies of men, are really inspired messengers from Heaven, "moved by the Spirit" to declare with infallible certainty the Will of the Lord, then their words are to be received and obeyed with the same deference as those of Peter or Paul. And if they announce any change in the divine dispensations, or give any new interpretation of any part of Scripture, we are bound to acquiesce, even as the Jews were required to do in that great "mystery of the Gospel," the opening of the Kingdom of Heaven to Gentiles. It is God who speaks by their mouths; and he who has established any ordinance has evidently the power to abrogate or alter it.

And when persons who make such a claim (or admit it in their leaders) profess to take Scripture for their guide, they must be understood to mean that it is their guide only in the sense attached to it by the persons thus divinely commissioned, and in those points only wherein no additional or different revelation

has been made through these persons. When there has, the *later* revelation, of course, supersedes the earlier.

Nor does it make any real difference whether something be added to the Bible, claiming equal divine authority, or whether merely an alleged infallible *interpretation* be given of what is already written. For an interpretation coming from any Church or person divinely commissioned, and speaking "as the Spirit moveth," is of the same authority with Scripture itself, and must be implicitly received, however at variance with the sense which any ordinary reader would, of himself, attach to the words. And those who completely surrender their own judgment to any supposed infallible interpreter, are, in fact, taking him—not Scripture—for their guide.

"It is most important,—when the expression is used of 'referring to Scripture as the infallible standard,' and requiring assent to such points of faith only as can be thence proved, to settle clearly, in the outset, the important question 'proved *to whom?*' If any man, or Body of men refer us to Scripture, as the sole authoritative standard, meaning that we are not to be called on to believe anything as a necessary point of faith, on their word, but only on *our own* conviction that it is scriptural, then, they place our faith on the basis, not of human authority, but of divine. But if they call on *us*, as a point of conscience, to receive whatever is proved to *their* satisfaction from Scripture, even though it may appear to *us* unscriptural, then, instead of releasing us from the usurped authority of Man taking the place of God, they are placing on us two burdens instead of one. 'You require us,' we might reply, 'to believe, first, that whatever you teach is *true;* and, secondly, besides this, to believe also, that it is a truth *contained in Scripture;* and we are to *take your word* for both!'"[1]

When, therefore, any such claim is set up, we are authorized and bound to require 'the signs of an Apostle.' Professed ambassadors from Heaven should be called on to show their *credentials*—the miraculous powers which alone can prove their inspiration—on pain of being convicted of profane presumption in daring to 'say, thus saith the Lord, when the Lord hath not spoken.'

Hence, there are probably many intelligent persons who do

[1] Essay *on the Kingdom of Christ,* pp. 211, 212.

not really believe in the existence, in the present day, of inspiration, properly so called, though they continue to employ a language (derived from their predecessors) which implies it. I have adverted to this case in another work, from which I will take the liberty of extracting a passage:—

"It is well known, that there are sects and other parties of Christians, of whose system it forms a part, to believe in immediate, sensible, inspiration—that the preachers are directly and perceptibly moved to speak by the Holy Spirit, and utter what He suggests. Now suppose any one, brought up in these principles, and originally perhaps a sincere believer in his own inspiration, becoming afterwards so far sobered, as to perceive, or strongly suspect, their delusiveness, and so to modify at least his views of the subject, as in fact to nullify all the *peculiarity* of the doctrine, which yet many of his hearers, he knows, hold in its full extent; must he not be strongly tempted to keep up what will probably seem to him so salutary a delusion? Such a case as this I cannot think to be even of rare occurrence. For a man of sound judgment, and of a reflective turn, must, one would think, have it forced on his attention, that he speaks better after long *practice*, than when a novice—better on a subject he has been *used* to preach on, than on a comparatively new one—and better with *premeditation*, than on a sudden; and all this, as is plain both from the nature of the case, and from Scripture, is inconsistent with inspiration. Practice and study cannot improve the immediate suggestions of the Holy Ghost, and the Apostles were on that ground expressly forbidden to 'take thought beforehand what they should say, or to premeditate; because it should be *given them* in the same hour what they should say.' Again, he will perhaps see cause to alter his views of some passages of Scripture he may have referred to, or in other points to modify some of the opinions he may have expressed; and this again is inconsistent with the idea of inspiration, at least on *both* occasions.

"Yet with these views of his own preaching, as not really and properly inspired and infallible, he is convinced that he is inculcating the great and important truths of Christianity—that he is consequently, in a certain sense, under the guidance of the Holy Spirit, from whom *all* good things must proceed—and that his preaching is of great benefit to his hearers; who yet would cease

to attend to it, were he distinctly to declare to them his own real sentiments. In such a case, he must be very strongly tempted to commit the pious fraud of conniving at a belief which he does not himself sincerely hold; consoling perhaps his conscience with the reflection, that when he professes to be moved by the Spirit, he says what he is convinced is true, though *not true in the sense* in which most of his hearers understand it;—not true in the sense which constitutes that very peculiarity of doctrine wherein perhaps originated the separation of his sect or party from other Christians."[1]

It is probable, however, that many persons deceive both others and themselves by confusing together in their minds differences of *degree*, and differences of *amount*;[2] and thence imagining (what a little calm reflection must show to be impossible, and, indeed, unintelligible) that there may be different *degrees* of what is properly and strictly termed INSPIRATION: that is, the *miraculous* influence under which we conceive anything that we call an inspired Work to have been written. The existence or non-existence of this inspiration is a question of *fact;* and though there may be different degrees of *evidence for* the existence of a fact, it is plain that one fact cannot be, itself, more or less a fact than another.

Inspiration may extend either to the very words uttered, or merely to the subject-matter of them, or merely to a certain portion of the matter;—to all, for instance, that pertains to *religious* truth,—so as to afford a complete exemption from doc-

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[1] *Errors of Romanism,* pp. 87, 88.

[2] The imperfection of modern languages conduces much to this confusion. In Greek, more and less in *quantity* are expressed by πλειον (or μειζον) and ελαττον; more and less in *degree,* by μαλλον and ηττον. To a beginner, Aristotle's remark, that though the category of ποιον ("of what quality") admits of degrees, that of ποσον ("how much") does not, is apt to appear paradoxical. In quantity five is less—a smaller number—than ten; but it is what it is—five—as much as the other is what it is—ten. On the other hand, a beautiful object, for instance, may be more beautiful than another; each of them being what it is in a different degree (μαλλον or ηττον) than the other. So also the quality of *being* rich admits of degrees. One man is richer than another rich man, if he possesses more in quantity of money than the other: but the *money itself* does not admit of degrees; since a penny is no less a penny than a pound is a pound. The Greeks would say, with that distinctness which their language enabled them to attain with ease, that το πλουτειν admits of degrees [μαλλον or ηττον], but that πλουτος does not.

trinal error—though not, to matters of Geography, Natural Philosophy, &c. But in every case we understand that to whatever points the inspiration does extend, in these it secures *infallibility;* and infallibility manifestly cannot admit of *degrees.*

When we are speaking of the instructive, the eloquent, the entertaining, &c., we may call one discourse tolerably well-written, another rather better written, and a third better still. Each of them is what it is in a different degree from the others. But we could not with propriety speak of one discourse as being "somewhat inspired," another, as "rather more inspired," and again, another, as a good deal inspired.

If any one is distinctly commissioned to deliver a message from Heaven, in any one instance, with infallible proof to himself and to others, that it is such, he is as truly inspired, and his revelation as much a revelation as if he had had revealed to him a hundred times a greater *quantity* of superhuman knowledge. *That* one message is as much God's Word as any part of Scripture. Even so Paul, who "spoke with tongues more than all" the disciples he was addressing,[1] had not *more* that miraculous gift (though he had the gift of *more* tongues) than any one of them who had been supernaturally taught a single foreign language.

If a man has ascertained, and can prove, that he has had, either in words, or merely in substance, a revelation of some doctrine, or again, an infallible divine assurance of safety from religious errors, he is to be listened to—in reference *to those points to which the inspiration extends*—as speaking with divine authority. But on the other hand, if he has no infallible proofs to give of having received a divine communication, then, though most or all of what he says may be, in fact, perfectly true, he has no right to use such an expression as "the Spirit moveth me to say so and so." He ought rather to say—what a pious and humble preacher must mean—I hope and trust that what I am setting forth is sound and useful doctrine; *and so far as it is* so, it must be the gift of Him "from whom all good things do proceed;" but *how far* it is so, both you and I must judge as well as we can, by a careful reference to Holy Scripture, with a full consciousness of our own fallibility.

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[1] 1 Cor. xiv. 18.

(H), page 27.

"Concerning several points of this class,—such as the validity of lay-baptism, or of baptism by heretics or schismatics, &c., questions have been often raised, which have been involved in much unnecessary perplexity, from its being common to mix up together what are in fact *several distinct questions*, though relating to the *same subject*. For instance, in respect of the validity of Lay-baptism, three important and perfectly distinct questions may be raised; no one of which is answered by the answering, either way, of the others: viz. 1st. What has a Church the *right* to determine as to this point? 2ndly. What is the *wisest* and best determination it can make? and, 3rdly. What *has* this or that particular Church *actually* determined? Now persons who are agreed concerning the answer to one of these questions, may yet differ concerning the others; and *vice versâ*.[1]" —*Kingdom of Christ*, Essay II. § 39, p. 282, 283.

With respect to the first question (in reference to lay-baptism) it is plain that, according to the above principles, a Church has a right to admit, or refuse to admit, Members. This right it possesses as a *Society:* as a *christian* Society, sanctioned by our Heavenly Master, it has a right to administer his Sacraments; and it has a right to decide who shall or shall not exercise certain functions, and under what circumstances. If it permit Laymen (that is, those who are excluded from *other* spiritual functions) to baptize, it does, by that permission, *constitute* them its functionaries, in respect of that particular point. And this it has a right to do, or to refuse to do. If a Church refuse to recognise as valid any baptism not administered by such and such officers, then, the pretended administration of it by any one else, is of course null and void, as wanting that sanction of a christian Church, which alone can confer validity.

With respect to the second question, it does appear to me extremely unadvisable—derogatory to the dignity of the ordinance —and tending both to superstition and to profaneness, that the admission, through a divinely-instituted Rite, of members into the Society, should be in any case entrusted to persons not ex-

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"[1] See Appendix, Note (O). Hooker, in his 5th Book, maintains at great length the validity of Baptism by laymen and women.

pressly chosen and solemnly appointed to any office in that Society.

Nearly similar reasoning will apply, I think, to the case of Ordinations. What appears to me the wisest course, would be that each Church should require a distinct appointment *by that Church* itself, to any ministerial office to be exercised therein; whether the person so appointed had been formerly ordained or not, to any such office in *another* Church. But the form of this appointment need not be such as to cast any stigma on a former Ordination, by implying that the person in question had *not* been a real and regular minister of *another* distinct Society. For any Church has a fair right to demand that (unless reason be shown to the contrary) its acts should be regarded as valid within the pale of that Church itself: but no Church can reasonably claim a right to ordain ministers for *another* Church.

As for the remaining question,—What is the actual determination as to this point,—*this* is of course a distinct question in reference to each Church.

On this point it is only necessary to remark how important it is, with a view to good order and peace, that *some* determination should be made, and should be clearly set forth, by any Church, as to this and other like practical questions; and that they should not be left in such a state of uncertainty as to furnish occasion for disputes and scruples.[1] Many points of *doctrine*, indeed, that may fairly be regarded as non-essential, it may be both allowable and wise for a Church to leave at large, and pronounce no decision on them; allowing each Minister, if he thinks fit, to put forth his own exposition *as* the result of his own judgment, and not as a decision of the Church. But it is not so, in matters even intrinsically indifferent, where Church-*discipline* is concerned. A minister ought to be as seldom as possible left in the predicament of *not knowing what he ought to do* in a case that comes before him. And though it is too much to expect from a Church composed of fallible men that its decisions on every point should be such as to obtain universal *approbation* as the very best, it is but fair to require that it should at least *give* decisions, according to the best judgment of its Legislators, on points which, in each

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"[1] See *Appeal on behalf of Church-government,* reprinted in *Bishop Dickinson's Remains.*

particular case that arises, *must* be decided in one way or another.

That so many points of this character should in our own Church be left in a doubtful state, is one out of the many evils resulting from the want of a Legislative Government for the Church: which for more than a century has had none,[1] except the Civil Legislature; a Body as unwilling, as it is unfitted to exercise any such functions. Such certainly was not the state of things designed or contemplated by our Reformers; and I cannot well understand the consistency of those who are perpetually eulogizing the Reformers, their principles and proceedings, and yet so completely run counter to them in a most fundamental point, as to endeavour to prevent, or not endeavour to promote, the establishment of a Church-government; which no one can doubt *they* at least regarded as a thing essential to the well-being, "if not to the permanent existence, of a Church.[2]"—*Kingdom of Christ*, App. (O), pp. 340—342.

In reference to this subject, I insert an extract from a letter from a very intelligent and well-informed pastor in France, relative to the decisions and practices of the Church of Rome.

I have only to add the remark, that if it had been definitively pronounced that baptism by heretics is totally invalid, the Church of Rome could have claimed no *power* over them (any more than over Pagans or Mussulmans) as members, though rebellious members, of that Church. [See Note A. of this Appendix.]

"Les theologiens du concile de Trente, qui avaient étudié Aristote plus que l'évangile, signalerent 7 canaux de la grace divine; ce sont les 7 *sacraments*. Sur les 7, 6 sont conférés *exclusivement* par les prêtres. Un seul, le *baptême*, peut l'être par un main laïque; mais dans le cas de nécessité. Deplus, le baptême est administré *alors* avec de *l'eau benite par les* prêtres. Chez nous la sage femme qui prévoit un accouchement laborieux, est obligée, par son serment, de porter avec elle *de l'eau bénite*. A peine l'enfant est il venu au jour qu'elle *l'ondoie* avec cette eau consacrée, et même si elle pense que l'enfant meurra avant de sortir du sein de la mère, elle introduit *l'eau bénite;* voila ce

"[1] See *Case of Occasional Days and Prayers*, by John Johnson, A.M., Vicar of Cranbrook, in the Diocese of Canterbury.

"[2] See *Speech on presenting a Petition from the Diocese of Kildare*, with Appendix," reprinted in a volume of *Charges and other Tracts*.

qu'une *sage femme* me racontait l'autre jour. D'où je conclus qu'en definitive, *tout* remonte au *prêtre Romain.*

" Quant à *la validité* du baptême des hérétiques, c'est une anomalie curieuse daus l'église Romaine. Les theologieus du concile se partagèrent sur la question de savoir si la *grâce* du baptême procède ex *opere operato* ou ex *opere operantis.* Les cardineaux diplomates du concile, se rappelant qu'un pape avait décidé la *validité* du baptême célébré par les hérétiques, et ne voulant pas convener qu'un pape s'était trompé, laissèrent la question indécisé, et firent décréter que les enfans des hérétiques ne seraient pas rebaptisés, pourvu que le baptême fût fait *suivant la formule consacrée, et les intentions de l'Eglise.* Alors, se fondant sur cette restrictiou, nos prêtres Français rebaptisent toujours ceux qu'ils convertissent à leur religion."

(I), page 27.

The solicitude of our Reformers on this point is manifested in their requiring Sponsors over and above the parents, (if any,) for an infant brought to baptism; and that the sponsors should be of mature age, aud *communicants.* [See Canons.] They permitted, indeed, that, in eases of necessity, the Rite should be administered without sponsors; but no candid persou can doubt that they always contemplated the application for baptism being made by *some* oue who should be understood as engaging for the christiau education of the child.

I am aware that it is often difficult, and sometimes impossible, to enforce rigidly the directions of our Church respecting sponsors; but ministers are bound to do their *best* towards complying with those directions, and in every way to guard agaiust the thoughtless carelessness and the irregularities which are so apt to find their way into the administration of this holy Ordiuance. One may too often see evineed, in the way in which, by many, the one sacrament is blindly shunned, and the other, as blindly sought, a similar superstition and iguorance.

How much of ignorance aud misconception, and of consequent superstition and profaneness, prevails on this subject, you must be but too well aware. One instance would alone suffice to shew this—the shocking profanation so often exhibited—the "christening," as it is called, of a newly-built ship; a ceremony

commonly attended and sanctioned by (so called) educated persons; who would not, it must be hoped, but through gross ignorance and thoughtlessness, take a part in a solemn mockery of one of Christ's sacraments.

In reference to another point connected with the same subject, I subjoin an extract from an Address to the Clergy of the Diocese, written in 1846:—

"Some cases of irregularity having come under my notice, originating, I have no doubt, in inadvertence, it seems to me not improbable that other instances also, of a like inadvertence, may have occurred, that have not come to my knowledge.

I have accordingly judged it best not to delay noticing this matter till the Visitation, but to bring it before you, *at once*, and in a *general* way; as I would always rather prevent, than censure, any irregularity.

I find that in some instances a practice has grown up of baptizing in private houses, administering the rite *according to the order for Public Baptism;* and accordingly many of the infants thus baptized are, I apprehend, never publickly presented at all to be received into the Congregation, in the parish-church. And this has been done, I have reason to fear, even in some cases in which the Rubric does not contemplate any private baptism at all; merely in compliance with the fancy of the parents to convert into a mere domestic ceremony what ought to be treated as a Church-Sacrament. If such a misapprehension be blameable in any lay-member of the Church, the encouragement of it must be much more censurable in a minister, whose business is to instruct those committed to his charge, and to correct any errors they may fall into.

If you will put before your people the directions contained in the Prayer Book, they will readily understand that you are bound never to administer baptism at all in a private house, except in a *bonâ fide* and duly certified case of pressing danger; and that, when such a case does occur, you are bound to proceed according to the directions so precisely and plainly given in the Rubric.

Other disadvantages likely to result from irregularity in this matter, such as the danger of a total omission of *registration*, I do not advert to at present, because it is sufficient to have pointed out what is, independently of all such considerations, the clear duty of a minister of our Church"

(K), page 28.

"First, I observe, that though St. Paul clearly refers back to Adam the origin of that natural corruption which requires the atonement of Christ, as the passages already cited have proved; yet he does not in his general practice insist upon Adam's guilt as the *immediate* cause of divine wrath against those he is addressing, but prefers to take his argument from its effects upon their own personal character. These consequences he represents as indisputable and universal, which must be constantly borne in mind both in the first application to Christ as the author of salvation, and throughout the whole of the Christian's life and conflict with the world. The first consequence of that 'fault and corruption of nature,' which we derive from Adam, is actual sin and transgression of the moral law. The converts at Rome he humbles by a commemoration of the '*idolatry, fornication, wickedness, maliciousness, covetousness, and all unrighteousness,*' to which they had been given up in their unconverted state. i. 29, &c.

"To the Corinthians, after enumerating the heinous sinners who shall not inherit the kingdom of God, he adds,

"'*Such were some of you.*' I. vi. 11.

"To the Ephesians he says, 'You hath (God) quickened, *who were dead in trespasses and sins, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*' ii. 4. And very emphatically,

"'Let no man deceive you with vain words; for, *on account of these things,* (fornication, uncleanliness, covetousness) *cometh the wrath of God* upon the children of disobedience.' Eph. v. 6.

"The Colossians he thus reminds of what they owed to Christ: 'You that were sometime alienated and enemies in your mind *by wicked works,* yet now hath (Christ) reconciled.' i. 21.

"In the Epistle to the Thessalonians the Gentiles are condemned as living '*in the lust of concupiscence.*' I. iv. 5. In that to Timothy, St. Paul declares himself to have been the chief of

sinners, because he had been a '*blasphemer, a persecutor, and injurious.*' I. i. 13.

"Titus he instructs to put his flock in mind of their former sinful life. 'For we ourselves also were sometime *foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.*' iii. 3.

"To the Hebrews it was sufficient to show that 'the high priest needed *daily* to offer up sacrifice, *first for his own sins, and then for those of the people.*' vii. 27.

"So 1 Peter iv. 3, 'The time past of our life may suffice us to have wrought *the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.*'

"This, then, is the first consequence of the fall of Adam, evinced by actual sin: 'that every mouth may be stopped, and all the world become guilty before God;' and ready to embrace with humility and consciousness of guilt the righteousness which is by faith."—*Sumner's Apostolical Preaching*, ch. iii.

"I next observe, that, as far as we may be allowed to judge from the mode in which St. Paul introduces this leading doctrine of Christianity, it appears that he deemed it more necessary and advisable to enforce among his disciples the positive effect of original sin upon their own hearts and lives, than the punishment to which they were liable from the fall of Adam, considered as *their federal head.* He was well aware, that the guilt of actual transgression comes immediately home to the hearer's conscience. Whereas, 'it is the hardest thing in the world to bring carnal reason to submit to and approve of the equitableness of God's proceedings against us for the sin of Adam. Flesh and blood can hardly brook the acknowledgment that it is most righteous, that we should be *actually* and *personally* wretched, who were *federally* disobedient and rebellious.'*"—*Sumner's Apostolical Preaching*, ch. iii.

(L), page 29.

"I would wish," remarks Bp. Ryder, "generally to restrict the term (regeneration) to the baptismal privileges; and considering them as comprehending not only an external admis-

* Hopkins on the *Covenants.*

sion into the visible Church, not only a covenanted title to the pardon and grace of the Gospel, but even a degree of spiritual aid vouchsafed, and ready to offer itself to our acceptance or rejection at the dawn of reason. I would recommend a reference to these privileges in our discourses, as talents which the hearer should have so improved as to bear interest; as seed which should have sprung up and produced fruit.

"But at the same time I would solemnly protest against that most serious error (which has arisen probably from exalting too highly the just view of baptismal regeneration) of contemplating all the members of a baptized congregation as *converted*,—as having, all, once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress,—as not therefore requiring (what all by nature, and most it is to be feared through defective principle and practice, require) that 'transformation by the renewing of the mind;'—that 'putting off the old man, and putting on the new man,' which is so emphatically enjoined by St. Paul to his baptized Romans and Ephesians."—*Extract from Bishop Ryder's* (*of Lichfield*) *Primary Charge to his Clergy.*

"In the baptismal service *we thank God for having regenerated the baptized infant by His Holy Spirit.* Now from hence it appears that, *in the opinion of our Reformers, regeneration and remission of sins did accompany baptism.* But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed then sown in the heart of the baptized person to grow up and to bring forth fruit; or that he could be saved in any other way than by a progressive renovation of his soul after the divine image? Had they asserted any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their sentiments than such an idea as this: so far from harbouring such a thought, they have, and that too in this very prayer, taught us to look to God for that total change both of heart and life which, *long since their days, has begun to be expressed* by the term 'regeneration.' *After thanking God for regenerating the infant by His Holy Spirit,* we are taught to pray 'that he being dead unto sin, and living unto righteousness, may crucify the old man, and utterly abolish the whole body of sin;' and then, declaring the total change to be the necessary mean of his obtaining salvation, we add, 'so that finally, with

the residue of thy holy Church, he *may* be an inheritor of thine everlasting kingdom.' Is there (I would ask) any person that can require more than this? Or does God in his word require more? There are two things to be noticed in reference to this subject, the *term* 'regeneration' and the *thing*. The term occurs but twice in the Scriptures: in one place it refers to baptism, and is distinguished from the renewing of the Holy Ghost, *which, however, is represented as attendant on it;* and in the other place it has a totally distinct meaning unconnected with the subject. Now the *term* they use as the *Scripture* uses it, and the thing they require as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved without experiencing all that *modern* divines [*Ultra-Protestant divines*] have included in the term 'regeneration:' on the contrary, they do both there and in the liturgy insist upon a radical change of both heart and life. Here, then, the only question is, *not* 'Whether a baptized person can be saved by that ordinance without sanctification,' but whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion, *but it cannot be positively decided in the negative,* because we cannot know, or even judge, respecting it in any case whatever, except by the fruits that follow; and, therefore, in all fairness, it may be considered only as a doubtful point; and if he appeal, as he ought to do, to the holy Scripture, they certainly do in *a very remarkable way accord with the expressions in our liturgy.* St. Paul says, 'By one Spirit we are all baptized into one body, whether we be Jews or Gentiles—whether we be bond or free—and have been all made to *drink into* one Spirit.' And this he says of all the visible members of Christ's body, (1 Cor. xii. 13, 27.) Again, speaking of the whole nation of Israel, infants, as well as adults, he says, 'They were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and *that rock was Christ,*' (1 Cor. x. 1, 4.) Yet, behold, in the very next verse he tells us that, 'with many of them God was displeased, and overthrew them in the wilderness.' In another place he speaks yet more strongly still: 'As many of you (says he) as are baptized into Christ have put on Christ.' Here we see what is meant by the expression, 'baptized into Christ;' it is

precisely the same expression as that before mentioned of the Israelites being 'baptized unto Moses;' the preposition, εἰς, is used in both places; it includes all that had been initiated into his religion by the right of baptism, and of them universally does the Apostle say, '*They have put on Christ.*' Now, I ask, have not the persons who scruple the use of that prayer in the baptismal service equal reason to scruple the use of these different expressions?

"Again, St. Peter says, 'Repent and be baptized every one of you *for the remission of sins.*' (Acts ii. 38, 39.) And in another place, 'Baptism doth now save us.' (1 Pet. iii. 21.) And speaking elsewhere of baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, '*He hath forgotten that he was purged from his old sins.*' (2 Pet. i. 9.) *Does not this very strongly countenance the* IDEA WHICH OUR REFORMERS ENTERTAINED, THAT THE REMISSION OF OUR SINS, AND THE REGENERATION OF OUR SOULS, IS ATTENDANT ON THE BAPTISMAL RITE? Perhaps it will be said that the inspired writers spake of persons who had been baptized at an adult age. But if they did so in some places, they certainly did not in others; and where they did not, they must be understood as comprehending all, whether infants or adults; and therefore the language of our liturgy, which is not a whit stronger than theirs, may be both subscribed and used without any just occasion of offence.

"Let me then speak the truth before God: though I am no Arminian, *I do think the refinements of Calvin have done great harm in the Church:* they have driven *multitudes from the plain and popular way of speaking used by the inspired writers,* and have made them unreasonably and unscripturally squeamish in their modes of expression; and I conceive that the less addicted any person is to systematic accuracy, the more he will accord with the inspired writers, and the more he will approve the views of our reformers. I do not mean, however, to say that a slight alteration in two or three instances would not be an improvement, since it would take off a *burthen* from many minds, and supersede the necessity of laboured explanations; but I do mean to say that there is no such objection to these expressions as to deter any conscientious person from giving his unfeigned assent and consent to the liturgy altogether, or from using the particular expressions which we have been endeavouring to explain."— *Simeon's Works,* vol. ii., p. 259.

"In the case of infant baptism, there are evidently no similar means of ascertaining the actual disposition. The benefit received is strictly gratuitous, or 'of free grace.' It is promised, however, to faith and obedience, presupposed in the recipient, and pledged in his name by the sponsors: whence it follows that the blessing attached to the sacrament must fail, if the conditions fail in those who are capable of performing them: and that the faith and obedience must become actual and personal, in those who arrive at mature age. It has not altered the nature of Christianity, that its external privileges are become national. Whoever, therefore, professes the hope of the Gospel, must individually embrace the doctrine of the Gospel: must consent as sincerely as the earliest converts, to refer whatever he does in word or deed to the glory of God: with the primitive humility of the Apostles must renounce all confidence in his own strength, and must look for salvation through Christ's death with as much personal gratitude as if Christ had suffered for him alone. Though in many cases it may be impossible, as was formerly acknowledged, for those who have been placed in covenant with God by baptism, to state at what time and by what process the truths of the Gospel became an active principle in the mind, still it is undeniable that in all who attain the age of reason they must become so, or the covenant is made void: and it is a definite and intelligible question whether they have actually taken this hold, or no. How the tree was nourished and invigorated, and enabled to sustain the inclement seasons which opposed its early growth and strength, we may in vain inquire; but whether it bears fruit or not, and whether that fruit gives evidence of a sound stock, any one may examine either as to himself or others. Is the heart possessed of a sincere conviction of its own sinfulness and need of a Saviour: does it manifest its dependence on the Holy Spirit by an habitual intercourse with God through prayer: does it feel a practical sense of the great business of this life as a probation and preparation for eternity? These are infallible characters of faith: and though they will be found in different degrees in different individuals, no one should be satisfied with himself, and no one should suffer his congregation to be satisfied, till he can trace these characters in the heart.

"But if such a frame of mind is indispensable to a Christian's reasonable hope, it is evident that a preacher can in no wise take

it for granted that it exists in his hearers as the necessary and certain consequence of baptism; but must require of all who have the privilege of baptism, that they strive to attain it; that, being *regenerate* in condition, they be also *renewed* in nature: and constantly examine themselves whether they have this proof within them, that they are born of the *Spirit* as well as of *water*, and can make the 'answer of a good conscience towards God.'"—*Sumner's Apostolical Preaching*, ch. vii.

It is not, however, by those only who *approve* of the doctrine which I have attributed to our Reformers, that this interpretation of their words is adopted. Several persons also who *disapprove* it, both Dissenters and (what is very remarkable) Churchmen, concur in adopting an interpretation substantially the same.

As for the former of these—the Dissenters—their testimony will, I suppose, be considered as of the less weight in proportion as they may be suspected of being unconsciously biassed by a wish to alienate others from a Church to which they do not themselves belong. But the reverse is the case with those who are members, and even ministers, of our Church; since *their* bias, if any, must be on the opposite side.

Now there is a case recorded of a beneficed clergyman who, not many years ago, felt it his duty to print and circulate among his parishioners tracts censuring the Formularies of the Church on the very ground of their inculcating the doctrine in question. For this procedure he was tried in an Ecclesiastical Court, and sentenced to suspension.

Some of his parishioners endeavoured thereupon to raise a subscription for him; and with that view put forth a printed circular (of which a copy was sent to me), representing him as a martyr suffering persecution for conscience-sake. And there might have been some ground for this representation, if he had *voluntarily resigned* the endowments of a Church which he regarded as fundamentally unsound, instead of retaining them as long as he was permitted to do so.

The system of morality—whatever it was—by which he reconciled this to his conscience, seems to have been adopted by a portion at least of his flock.

But at any rate, he could have had no conceivable bias towards an interpretation of the Formularies of his Church which would make them at variance with his own teaching.

(M), page 36.

Extract from Tract on Confirmation.

"All persons ought to receive the holy Communion of the Lord's Supper on the very first opportunity after being confirmed. Our Church directs that 'no one shall be admitted to the Communion except one who has been confirmed, or is ready and is desirous to be confirmed;' and again, that 'ALL PERSONS' (that is, of course, all who are not too young or too ignorant for Confirmation) 'shall receive the Communion at least three times a year.' From this it is plain that though such as have not been confirmed, may, if they are prepared and willing to be so, attend without any scruple, the Sacrament of the Lord's Supper; on the other hand, no one, who *has* been confirmed, ought to delay receiving that Sacrament. The Catechism also, designed for the instruction of children before Confirmation, proves the same thing: since it contains an explanation of the *two* Sacraments.

Some persons entertain a groundless notion, that a child, who is fit for Confirmation, may yet be too young to receive the Communion: and many, it is to be feared, for this and for other reasons, go on from Sunday to Sunday, and from year to year, putting off this duty, in expectation of becoming more *fit* for it; when it is likely that they are becoming every day *less* fit, and are falling into a careless and irreligious state of mind.

But if you will consider the matter carefully, you will see that our Church is quite right in determining that all, who have been confirmed, should receive the Lord's Supper without delay. For all of them, it is to be hoped, understand and rightly reflect on the one Sacrament—that of Baptism; if they do not, the ceremony of Confirmation is a mere empty mockery: and if they do, they are capable of sufficiently understanding and valuing the other Sacrament also: and in that case, they ought not to delay receiving it.

Accordingly provision has been made to prevent any such delay, by celebrating the Lord's Supper in each Church *immediately after the Confirmation:* and all the young persons who shall have been confirmed, will be expected to attend.

'To-day therefore, if ye will hear God's voice, while it is called to-day, lest any of you be hardened through the deceitfulness of sin,'—accept his gracious offer; and continue from this time forth to be a regular attendant at his Holy Table.

CONFIRMATION HYMN.

LORD, shall thy children come to Thee?
A boon of love divine we seek;
Brought to thine arms in infancy,
Ere heart could feel, or tongue could speak,
Thy children pray for grace that they
May come themselves to Thee this day.

LORD, shall we come? and come again,
Oft as we see yon table spread,
And—tokens of thy dying pain—
The wine pour'd out, the broken bread?
Bless, bless, O LORD, thy children's prayer,
That they may come and find Thee there!

LORD, shall we come, not thus alone,
At holy time, or solemn rite,
But every hour till life be flown,
In weal or woe, in gloom or light;
Come to thy throne of grace, that we
In Faith, Hope, Love, confirm'd may be?

LORD, shall we come—come yet again:—
Thy children ask one blessing more:—
To come not now alone, but then,
When life, and death, and time are o'er;
Then, then to come, O LORD, and be
Confirm'd in heav'n,—confirm'd by Thee.'

THE END.

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